

VERTENTIE

hebben wij een advertentie van een aantal personen, die zich verzetten tegen het boek "Out Of Concern For The World". Wat de opstellers van de advertentie niet geschikt voor de redactie, en daarom hebben zij zich willen

advertenties onderworpen zijn aan een keuring. Het is niet zo, dat advertenties de verkiezing zijn.

Beelden van

en uit

NEDERLAND



Spring de ketel in 1971?

CHRISTIAN V

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Author

A NEW BATTLE AGAINST THE FILTH PEDDLERS

by O. K. ARMSTRONG *

Early in October 1970, the majority of a Commission on Obscenity and Pornography issued a report that truly shocked the U.S. nation. It recommended that all laws against this monstrous evil of filthy literature and entertainment be repealed so far as adults are concerned. The Commission of 18 members had been authorized by Congress during the preceding October, and had been appointed by President Johnson in January 1968.

The most shocking thing about the report was that it came from an official body established specifically "to recommend advisable, appropriate, effective, and constitutional means to deal effectively with such traffic in obscenity and pornography."

Instead of assuming this important task, this Commission came up with an astonishing "finding"

* O. K. Armstrong, a Baptist layman, is a former member of Congress from Missouri (1951-1952). He organized the Churchmen's Commission for Decent Literature in 1957. A member of the editorial staff of the Reader's Digest since 1944, he is the author of several books, including *The Indomitable Baptists* which he wrote with his wife, Marjorie. He is the author also of numerous articles in *Reader's Digest* and other publications.

that obscenity and pornography — also of numerous articles in *Reader's Digest* and other publications, meaning the portrayal of illicit sex, perversion, and all sorts of debasing materials in literature and entertainment — have no "anti-social effect" upon people, including children, even though every decent citizen should know better.

The Commission had been created because concerned church leaders of all faiths, parents, welfare workers, and believers in human decency were completely fed up with the tide of filthy publications and motion pictures that were engulfing the nation. They were disgusted with the glorification of dirty sex they saw on every hand. They were alarmed that the U.S. Supreme Court in June 1967 had overturned the decisions of lower courts in 23 cases in 15 states, decisions that had gone against the smut peddlers, and had said in effect, "from now on anything goes. Obscenity is protected under freedom of speech and the press."

The people wanted something done to stop the commercialized dirt on the newsstands, in the mails, and in movie theaters. They hoped this President's Commission would do the job. Instead, the official group came up with recommendations that made the obscenity merchants cheer.

While calling for the repeal of all laws against obscenity except for some restrictions for "minors," the Commission showed its gross inconsistency. If obscenity has no anti-social effect, even upon children, why restrict what minors read and see? Furthermore, the Commission failed to define who is a minor, or juvenile. Is it a young person under 17, 18, or 21?

Totally ignored in the Commission's recommendation was the obvious fact that some adults, clear into middle-age and beyond, are definitely influenced by pornography, and as a result they commit crimes of passion, such as rape and even murder. Totally ignored also was the fact that some children mature earlier than others. One might also ask: Suppose a child becomes an adult at 18. Is there such a sweeping change in the habits, the desires, the personality, the character of the minor that all at once on that 18th birthday he is ready and mature enough to be exposed to illicit love, adultery, perversion, and all the dirty words presented in obscene literature and movies?

If a steady diet of filth in reading and in entertainment does not produce any anti-social effect, why in heavens name do all juvenile judges, welfare workers, police officers, and plain ordinary citizens see proof of the evil effects of it

De Tweede Kamer zal voor de tijd nog enige ontwerpen moeten behandelen, die betrekking hebben op de kiesgerechtigde leeftijd. Een opinie-pelling gaf aan een meerderheid voor de thans aan het roer zijnde partijen.

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etnische bladen die hun bestaans- vaardigheid bewezen hebben te- recht kunnen voor een lening.

De Commissie heeft een artikel van vijf pagina's geschreven over de etnische pers getiteld "The Most Mixed Medium". Men schrijft: "The Congress might just as well have asked the pornographers to write this report . . . although I doubt that even they would have the temerity and effrontery to make the ludicrous recommendations that were made by the Commission."

This smacking down from high officials was followed by a wave of condemnation of the majority report by newspapers, educators, law officials, and decent citizens generally. Churches, civic clubs, and welfare workers who know the disastrous effects of filthy literature and entertainment joined the chorus of rejection of a report so obviously biased as this one.

Many a fair-minded citizen, concerned for the preservation of moral standards and common decency in our communities, was perplexed that a group of supposedly responsible citizens on an official Commission could have arrived at the false conclusions and the bizarre recommendations of the majority. As a former member of Congress who worked hard and long in the fight against the smut peddlers, and as a writer who has tried to inform the public of the danger of the big business of filth-for-profit, I believe the public should be given this fact about the recent lamented Commission. There is only one answer:

This Commission was stacked in favor of what President Nixon called "an attitude of permissiveness" with respect to obscenity. In fact, the Commission was stacked in favor of the viewpoint of the American Civil Liberties Union, an organization of extreme liberals that has opposed the fight of decent people against commercialized filth. In numerous cases of prosecution of the producers and sellers of obscenity, the ACLU has sent in its big lawyers to defend the accused, always contending that there should be no laws against pornography since it is protected under freedom of speech

Synode der Herv. Kerk Dr. Grave meyer grote invloed heeft gehad bij de opbouw van de Herv. Kerk na de oorlog.

Prof. Ruler werd wel genoemd de verdediger van een theocratie voor deze tijd. Hij nam een zeer uitzonderlijk standpunt in, door weinigen gedeeld, maar werd ook buiten zijn eigen kring erkend als een gezien theoloog.

Prof. Banning, aanvankelijk vrij zinnig predikant, behoorde tot de oprichters van de P.v.d.A. en werd gelezen vanwege zijn publicaties "Wending" en andere periodieken.

Het Friesch Dagblad publiceerde zaterdag 9 januari een uitvoerig vraaggesprek met prof. dr. H. M. Kuitert. Men moet het in z'n geheel lezen om de zin ervan te verstaan, al is het dan nog moeilijk omdat de golfengte waarop prof. Kuitert afstemt een andere gedachten wij, dan van een gewone eenvoudig Christenmens.

Slechts een enkele greep op prof. Kuitert's bedoeling weer geven:

"Het gaat er om het geloof, dat dreigt te verstikken in achterha-

the discussions of important circles must have become a to all those who love the Kingdom in the world.

and confusions inherent to an extent that the danger the ability to listen to one for our own arguments. We reminds us of similar con- volution into a higher place which many older ones among tragic conflict of the church convinced that on each side to God? Is man's future in live before the face of the all will admit that a state be pleasing to Him. More- in a completely different light our fear that a continua- tich controversies are dealt is consequences. It is there- not a better way? Would it of going on as it is being ference of some prominent different sides in order to and to try to come to a such others points of view?

ing to take the initiative hope to find the cooperation ally possible.

New Westminster, B.C.
Vancouver B.C.
Vancouver, Ottawa, Ont.
New Westminster, B.C.
Vancouver, New Westminster, B.C.

The idea of a conference fits in very well with the plans Calvinist-Contact is already making at the present. These plans are in a very early stage so that it is impossible to publish anything at this moment. However, we are working on it and before long we hope to send out our invitation for such a conference. One big obstacle is the financing of such a meeting. If there is anyone who has a solution to this problem, please contact the editor of Calvinist-Contact.

Editor.



NEW OFFICE BUILDING GOING UP—ER, DOWN: Workmen starting at the top are putting up—down—a new floor at a time in Mountain View, Calif. Constructed on the ground, then elevated, a new floor is added every week. Ground-reaching ceremonies are scheduled for February.

and the press, and also, that there was no proved relation between "sexual materials" and crime.

The man designated by President Johnson as chairman of the Commission, Dr. William B. Lockhard, dean of the School of Law at the University of Minnesota, has long been affiliated with the American Civil Liberties Union. Paul Bender, who served the Commission as chief counsel and who wrote much of the majority report, is an active member of the ACLU. Several of the members were known to be in opposition to the fight against obscenity. So, in effect, the majority report was fashioned directly or indirectly by the ACLU. And the nearly \$2 million appropriated for the Commission was wasted on false conclusions and misleading recommendations.

The problem of what to do to fight obscenity in publications and entertainment, abandoned in a report that insults the intelligence of every decent family in America, is still with us. In fact, the problem is bigger than ever — due largely to a series of Supreme Court decisions in May and June, 1967. With former Justice Abe Fortas casting a deciding vote, the court reserved the decisions of 22 lower courts against persons accused of violating the laws against obscenity in 15 states.

Since that blow to decency, it is safe to estimate that obscene li-

terature has doubled in volume. The U.S. Post Office estimates that the business of producing and distributing obscenity has grown to more than half a billion dollars a year. And what of motion pictures? Where can parents find a decent "family" film any more?

One of President Johnson's aides, Jack Valenti, went from his White House job to become President of the Motion Picture Association of America, and one of his first acts was to announce that he was scrapping the old "code of decency" that formerly guided the film producers. The code required movie makers to avoid presenting adultery in an attractive manner, and set many other rules for decency. Now they are out of the window, and sexual intercourse and perversion are shown in many "X-rated" movies. (Valenti's associate, Miss Barbara Scott, was a member of the late Commission.)

What can we, who still believe in personal and public morality, do about it? Shall we quit, or shall we continue to fight?

I earnestly suggest that all who believe in the sacredness of the marriage vow, who believe in the Christian home as the major bulwark against the erosion of our civilization, take up the challenge of a new fight against the obscenity peddlers — and beat them. I suggest four things:

(Continued on page 2)

A new battle against the filth peddlers

(Continued from page 1)

1. We would support the recommendations of the three minority members of the late Commission, Father Hill, Dr. Link, and Mr. Keating: That in our state legislatures, and in Congress, the laws against obscenity, with adequate prosecutions and penalties for their violations, be strengthened, not weakened.

2. We must keep up action at the local level, to see to it that our newsstands are kept free from the worst of the sex-oriented magazines, pictures, and books; and that the X-rated movie theaters be closed by law, as public nuisances.

3. Let us surround our young people with literature and entertainment that are wholesome and clean, emphasizing that they do not have to go to garbage cans of smut for their literary fare and their relaxation.

4. Two members of the Supreme Court, Justices Hugo Black and William O. Douglas, have consistently voted to overturn convictions and decisions against those accused of violating laws against obscenity, on the ground of freedom of speech and the press — even though a green law clerk should know that the First Amendment has never protected obscenity. When one or both of these justices leave the high bench, a mighty chorus should go up from fighters for decency, demanding that the President appoint new members known to favor morality and decency.

Church Announcements

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Are you educated?

I realize that this question must make a more or less strange impression upon my readers. I purposely formulated it after having received word in which manner one of our ministers welcomed the people present at a congregational meeting; he said, "I heartily welcome all of you, both those who finished their schooling and those who dropped out." Probably the chairman spotted one or two professors among his faithful, but even in that case this awkward welcome was in flagrant conflict with the high demands of Christian fellowship.

Again education played a sad role in the following story. One of the ministers of a different denomination was deeply troubled by the strongly liberal tendencies in his church. Being an orthodox biblical preacher, he approached a Christian Reformed minister for help and advice. He asked for a clearcut description of the denomination which was known to the questioner only by the Back to God Hour Radio Broadcast. Guess what the Christian Reformed pastor replied. He declared that due to the results of thorough education his church was prepared to follow a modern and very progressive course in this space age. To be sure, he had to admit that a small group of ultra conservative and even, here and there, fundamentalistic people formed bad hindrance on the road, but he was sure it would take less than ten years before this bothersome instance would have been cleared up. The adviser added: our church has good prospects, the outlook is bright. The result of this get-together was that the visitor quickly left, wondering into which kind of worse wrestling he would enter if he would try to join a denomination just explained to him. The adviser had not even discovered what really the motive was behind the kind request.

Education can become a big danger if we take it for granted. An educated son visiting his uneducated parents in the holidays, deemed it wise to make known his deep complaint that after two days "he was fed up with them because he could not communicate with those stupid people." The term arrogant is still too good for such behaviour.

These sad examples given may be excesses but the fact that they do occur among us should make all of us exceedingly careful. They are not merely happenings but symptoms. Too much emphasis on education is a real threat today. We simply have to watch out.

But, of course, this does not mean that we have to hold education in contempt. On the contrary: we are very thankful that we have received from God's hand quite a number of learned men in our community. The Institute of Christian Studies needs such men, it depends on them, and many true believers in our God and Father just rejoice in the surprising growth of the Institute. We realize that the men, appointed and officially mandated to make it a strong bulwark of Christian Learning,

are bearing an almost too heavy load. They never seem to be depressed nor discouraged by it. We should be grateful that they bravely go on in faith, just as the movement itself from the very start has been a movement of faith in God alone. Why should we ever be discouraged? "Faithful is He who calls you, who also will do it." This word comes clearly true. We see our young scholars perform services which are almost unbelievable. We should encourage them. We should make them feel that we still are behind them. In spite of much understandable criticism we should not be breakers but builders.

However, we must be careful. All of us in our Reformed community, whatever our personal responsibility may be, should work in never ceasing energy because our deepest conviction finds utterance in "Not unto us, NOT unto us, but unto Thee be glory given!"

That is why we have to watch out. Why, for instance, is it necessary to stir up young people and to send them home after the specific instruction by our scholars, with the emphasized and repeated charge, "Be critical of your ministers!"? Should these young people who still have to learn everything, get the suggestion that they are wiser than their preachers and teachers, being urged to be critical of them? If our learned men would think that their education makes them leaders, they would be badly mistaken. If they would cherish the idea that the uneducated people should be forced to take what their leaders tell them, simply because the leaders are educated and the people are not, the situation would become ripe for a crisis in mutual confidence which would be beyond repair.

The Word of God asks you and me, "Who makes you, my friend, so important? What do you possess that was not given you? If then you really received it all as a gift, why take the credit to yourself?" (1 Cor. 4:7). Without any exception we should keep this wise warning in mind and apply it to all our actions and performances. Tensions arise if we begin to teach that knowledge and education place people in a class higher than the children are found. I think of the one in which God's "uneducated" childlike humility of a great scholar as the later Dr. Herman Bavinck. The people loved him so much because of the sincerity of this brother, who lived as one of them. He spent all the marvellous talents God had given him to do good to the wellbeing of God's own.

Another text, this time an often overlooked and forgotten message in the book of Jeremiah should

THE LETTER

It is such a delight to see a good face and, should such a face belong to an elderly person, it is as it were a letter from God.

The lady I am writing of is like that. Looking into her still bright, blue eyes, one would be reminded of the words, "the light of the eyes is the candle of the Lord."

When we sang the familiar hymns during the service that Sunday afternoon in the Victoria Home, she was not in need of a Hymn Book. Her memory had not failed her. Once she wiped away a tear as we sang "Rock of Ages, cleft for me;" perhaps the memory of a dear friend or other days and times of worship. Who shall say? But then she smiled again and continued her singing. I made it a point to meet her after the service.

And so I met the little old lady, so neat looking in a blue and green patterned dress, her gray hair in curls around a rather square face.

"One does not often see people sing hymns without glancing in a book," I said to her.

"I have been singing most of my life in church choirs and, for many years I played the organ, so I know many hymns by heart," she replied. "The things one loves are not easily forgotten."

"I think you are a most remarkable person."

This remark slightly embarrassed my aged friend and there was a moment of silence.

"I'm ninety-four, you know. My vocal chords are getting very weak and my voice is not so good anymore." Then her sweet face beamed and tugging at my arm and reaching up to my ear she whispered, "The Lord has promised me a new voice, you know. He always keeps His promises."

Again there was a moment of silence between us as I studied her face. "You will have a new voice and He will also give a new song, the Song of Moses and the Lamb," I said.

She smiled and said, simply, "I know, I'm so much looking forward to it."

On leaving I remarked to a young friend, "This afternoon I read a letter from God. I saw a face bearing it's Owner's name, the imprint is unmistakably His."

R.K.

also be remembered, "Thus says the Lord, let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches, but let him who glories glory in this that he understands and knows Me, that I am the Lord who practice steadfast love, justice, and righteousness in the earth: for in these things I delight, says the Lord."

As soon as we begin to live up to this tremendous teaching of the Lord, we will bring out God's claim on and interest in just every sphere of life. Doing this in obedience we will not neglect the talents of insight and wisdom and experience of life which God has spread in multitude among His people, who were not privileged by any special education at all.

But this may lead to a following article, the Lord willing.

F. Guillaume.

CALVINIST-CONTACT

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EEN ADVERTENTIE

In ons voorlaatste nummer hebben wij een advertentie van een gehele pagina opgenomen van een aantal personen, die zich verzetten tegen de inhoud van het boek "Out Of Concern For The Church". Zoals onze lezers gemerkt hebben zijn meer pennen in beweging gebracht over dit boek. Wat de opstellers van de advertentie wensten te zeggen, was uiteraard niet geschikt voor de redactionele kolommen van ons blad, en daarom hebben zij zich willen uitspreken in een advertentie.

Nu is het zo, dat ook advertenties onderworpen zijn aan een redactioneel oordeel, maar het is niet zo, dat advertenties de verantwoordelijkheid van de redactie zijn.

Er is, zoals te verwachten was, reactie gekomen op deze advertentie. De opstellers ervan wensden voorts nog niet hun namen bekend te maken en daarom is iedereen, die er iets van zeggen wil, in het onzekere tegen wien hij spreekt. Wij begrijpen, als daar bezwaren tegen worden ingebracht. Maar wij wijzen iedere indicatie van de

demption of His entire creation. Therefore, the conversion of individuals must have as a consequence the impact on political, economical and social life. Although much more could be said concerning this, on this very brief description we could find one another. But then there is the question what the aim of the missionary must be. Must he concentrate on the conversion of the individual or must the transformation of society be foremost in his mind.

It seems to us that here the difficulties arise. What is the task of the mission of the church: to change society or to change individuals?

It is understandable that difficulties do arise. We quote a passage from Rev. Hard's address:

"Is it not time to change our life-style, both as individuals and in our Christian community? I am not referring to length of hair or style or dress! Rather, we need a lifestyle that suits Paul's picture of the Christian as a straining athlete, a warrior struggling with the fiends of hell, a pilgrim sojourner in this land. How am I to return to Korea and explain to those impoverished saints that Christians in America eat superbly, are fat, flabby, and die of heart attacks? How can I explain how well we heat our homes, only to catch cold when exposed to the elements? How can I explain the excellent organs and the choirs and the superb hymnals — and the apathetic congregational singing? How can I tell of the zeal of the women for mission outreach and service — and then explain where the men are? Dare I tell them about the equipment in our homes for cooking, washing, and cleaning, and then explain why the missionaries don't have the equipment they need for their work? Dare I tell the Korean farmer with his acre and a half all about the glories of golf? When his family of six sleeps in one room, seven by nine, with cooked barley for breakfast, dare I tell about the summer cabins with their portable Hi-Fi, T.V., or the cabin cruiser, the guns, fishing tackle, or even of my subscription to Consumer's Guide?"

When you hear a man talk like that, a man who knows from experience what it is to live in what we call an "under-developed country," then it is not so easy to stay away from the questions whether our mission endeavors are all right. Or to recall from personal experience: when you see the houses of the Mexican farmers (our barns are a lot better and roomier) and when you see their clothing, is it then right to say to those people: first learn about the God of the Western nations and then we will talk about the improvements of your living conditions?

This question is legitimate. However, we should be careful not to fall into the extreme. We cannot say: let us improve their living conditions first in order to show them what the new life in Christ means.

The entire problem, it seems to us, comes down to the point of what our Christian faith means to ourselves. Do we ourselves consider the redemption in Christ total, enveloping everything? If we don't we are in danger of doing our mission work half also. However, if we do, if we believe that the Lord has redeemed everything, then are we able to pass this on to others. Not in the sense that Rev. Hard mentioned, that we should portray the affluence of the American way of life as a direct result of Christ's redemption. No, but in the sense of the communion of the saints: that we learn how to sacrifice, that we share our abundance with the newly converts.

A small beginning has been made already. We learn from the mission fields that farmers are taught how to intensify their acreage, how to use fertilizers, how to build roads, etc. But all these improvements can only be explained as the results of the new life in Christ. The pagans should first be told that God has laid a claim on their lives. They should first see the love of God revealed in Jesus Christ. And seeing that they should learn how to accept the gifts which flow from this love in culture.

Culture apart from God does not say much. But culture in the realm of God's grace means an enriching of life. Real mission cannot help but speak about that and show that.

D.F.

Beelden van en uit NEDERLAND

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Spring de ketel in 1971?

Een nieuw jaar noopt tot terugzien en tot vooruitzien. In Nederland waren tal van "nieuwjaars-redevoeringen op 1971 en de komende jaren gericht.

more or less appropriate, have not been exactly sitting still, either. They have been busying themselves to get power and control of their environment, to regain the security they lost by denying God. And if we take stock of the scientific and technologic accomplishments of unbelieving scientists through the centuries, we must admit that tremendous advancements have been made. But it is doubtful whether any progress has been made in their effort to find a reliable alternative to God. Comparing the beliefs of the early Greeks with the beliefs of our modern Western scientists, we find that they are essentially the same; their security is no greater now than it was then, and the state of human affairs is surely as chaotic, if not more so. The need and search for meaning in life is at least as urgent, and the hopes of ever finding this meaning are getting slimmer as the years pass.

For the time being, man is fairly comfortable with the "enlightening" results and progress of natural science. How eagerly the idea of evolution was snapped up in the 1800's as an alternative to theism! The origin of species by natural selection and the descent of man from the animal kingdom were the pinnacle of enlightenment. And the progress of natural science on these premises has been indeed so phenomenal that the claim, "No respectable scientist any longer doubts the faculty of evolution," resounds throughout contemporary literature. That this claim is to a large extent correct regarding unbelieving scientists should be acknowledged. More disturbing, however, is the fact that increasingly this claim is true also for Christian scientists. This is not to say that the many scientists who still believe in God as Creator are bona fide scientists, but that regarded by many of the scientific segment of the scientific community as not up-to-date.

The question now forced upon us whether the two — creation and evolution — can be reconciled, or whether they are mutually exclusive as some. Many have attempted to do the two, and even in the circles synthesis of creation and evolution motives has been attempted. Many of us are aware of the strong current of the young Christian scientists and theologians which claims that the developments of the natural are forcing us to take a new in our theology, to look at nature from a different angle, and to alter our basic and-life view. The more views of this movement, the

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De Commissie heeft een artikel van vijf pagina's geschreven over de etnische pers getiteld "The Most Mixed Medium". Men schrijft: "Het is duidelijk dat deze mensen (immigranten) hulp nodig hebben; en zij ontvangen die hulp gelukkig dank zij Canada's grote, onsenhangende, enthousiaste, weinig georganiseerde en welmenende etnische pers gemeenschap."

De etnische redacteuren streven twee doelen na die ogenschijnlijk tegenstrijdig zijn. Aan de ene kant proberen zij hun oude cultuur te behouden. Maar tegelijkertijd proberen zij de immigranten aan het Canadese leven te doen wennen. Er is een klein groepje — dat steeds kleiner wordt — van etnische redacteuren dat probeert om oude politieke en kerkelijke scheuringen in stand te houden. De ware taak van de etnische pers is om hun lezers tot ware Canadese burgers te ontwikkelen, zonder daarbij echter culturele waarden te verliezen.

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Slechts een enkele greep om prof. Kuitert's bedoeling weer te geven:

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P.S. Van die drie "voorhands" heeft de natuur mij in de kou laten staan. We hadden een witte Kerstmis en zelfs nachten, dat het 16 graden Celsius vroom. Bij de schaatswedstrijden om het nationale kampioenschap is Ard Schenk, tevens Europees- en wereldkampioen, ontroond door Jan Bols en bij de dames Atje Keulen-Boelstra, tevens wereldkampioene, door Stien Kaiser. Succes is een tear plantje.

Cn.

vantage point shall we look at man? Is he the ape-like brute who has emerged from the animal kingdom through mechanical forces, or is he a glorious creature, image-bearer of his God, the crown of creation, but fallen into sin through disobedience? Is man evolving into a higher plane, or can he look only to Christ for restoration to a true relationship to God? Is man's future in man's hand or in God's? That our perspective makes the facts appear in a completely different light we can clearly see by contrasting how the soldiers saw the empty tomb, with the apostles' teaching about Christ's resurrection; and Saul's relation to Christ before, with that after Damascus. And when Christ took upon himself our human nature in His incarnation, did he become an evolved animal?

Obviously, we must determine

Scripture and to conceptual distortion of the true state of affairs in the realm of creation, which natural science seeks to explore, explain, and subdue.

In order to engage truthfully and fruitfully in science, Christians must maintain the Scriptural creation motive and in that light they can indeed conduct meaningful investigation in the natural sciences, reach valid conclusions, find cures for diseases, develop new methods for improving the lot of man and alleviating his suffering, and arrive at new insights about human relations. And as Christians engaged in science, they will do these things not because man is evolving into a new phase with new awarenesses, but in obedience to the cultural mandate, and in obedience to the command to love God above all and to love our neighbour as ourselves, through the new life in Christ, our Redeemer and King.

uitgezonden door CFCF-TV in Montreal en door CHCH-TV in Hamilton. De Commissie verwacht echter dat kabeltelevisie ook voor immigranten tot verbetering zal leiden. Tootdat het zo ver is dient de Canadian Broadcasting Corporation echter te voorzien in omroepprogramma's in andere talen.

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KORTE GESCHIEDENIS LES

(Canadian Scene) — Hoewel de officiële weersrapporten pas honderd jaar worden bewaard en bijgehouden, blijkt uit andere beschikbare gegevens dat Canada de kortste winter heeft meegemaakt in 1971. In dat jaar begon de winter in Quebec pas op 14 januari en tegen het midden van maart was er geen ijs of sneeuw meer te bekennen. In die dagen was dat echter een ramp. Graan en vlees in koude plaatsen bewaard en die begon meteen te bederven. Doordat vers voedsel niet vlug genoeg verkregen kon worden kwamen veel mensen om van de honger.



LIFELONG FRIENDS—Living next door to each other in Ashtabula, Ohio, Butch, the dog, and Charley have been pals all their lives (18 months). Their daily workouts usually consist of a few laps on Charley's driveway, and Butch holds to a slow pace since Charley isn't very fast.

Gezellige Hollandse

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ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

EEN ADVERTENTIE

In ons voorlaatste nummer hebben wij een advertentie van een gehele pagina opgenomen van een aantal personen, die zich verzetten tegen de inhoud van het boek "Out Of Concern For The Church". Zoals onze lezers gemerkt hebben zijn meer pennen in beweging gebracht over dit boek. Wat de opstellers van de advertentie wensten te zeggen, was uiteraard niet geschikt voor de redactionele kolommen van ons blad, en daarom hebben zij zich willen uitspreken in een advertentie.

Nu is het zo, dat ook advertenties onderworpen zijn aan een redactioneel oordeel, maar het is niet zo, dat advertenties de verantwoordelijkheid van de redactie zijn.

Er is, zoals te verwachten was, reactie gekomen op deze advertentie. De opstellers ervan wensen vooralsnog niet hun namen bekend te maken en daarom is iedereen, die er iets van zeggen wil, in het onzekere tegen wien hij spreekt. Wij begrijpen, als daar bezwaren tegen worden ingebracht. Maar wij wijzen iedere indicatie van de hand, als zou de redactie van ons blad of de redakteur persoonlijk de auteur van deze advertentie zijn. Indien een redactioneel standpunt moet worden gegeven, zijn daar de redactionele kolommen voor en niet de advertentie pagina's.

De advertentie is scherp gesteld. Daar hebben sommige lezers zich aan bezerd, hetgeen wij begrijpen. Om de balans in evenwicht te houden, moet men bedenken, dat er ook anderen zijn, die zich bezerd hebben aan uitspraken in het boek "Out Of Concern For The Church".

Een lezer meende, dat wij door het plaatsen van deze advertentie de zaak van Christus hebben geblokkeerd. Indien dit zo zou zijn, zouden wij dit diep betreuren, want nimmer is het in ons opgekomen, dat door het plaatsen van deze advertentie wij het Koninkrijk Gods in de weg zouden staan. Indien dit zo is, dan zouden wij — onwetend misschien — een schuld op ons geladen hebben. Maar is het zo? Mag men dit zo stellen? De hele kwestie van de geïnstitueerde kerk en van christelijke organisatie staat in het brandpunt van de discussie. Heel duidelijk blijkt, dat men wil weten, hoe de zaken liggen. Van de ene kant wordt een boek op de markt gebracht, waarin een bepaalde zienswijze wordt weergegeven. Daarop volgt een reactie, die zich o.a. uit in een advertentie in ons blad. In deze discussie worden wel eens dingen gezegd die niet verantwoord zijn — geheel onjuist maar begrijpelijk. Laten wij nu oppassen, dat wij het een discussie laten en het niet laten veranderen in een debat. In een debat ben ik er op uit om gelijk te krijgen. In een debat moet mijn standpunt winnen. In een discussie probeer ik dichter bij de ander te komen, teneinde al discussiërende tot het juiste standpunt te komen. Het lijkt ons toe, dat deze zienswijze soms ver te zoeken is.

Wij menen in het verleden beide partijen genoegzaam aan het woord te hebben gelaten en wij hebben er bij herhaling op aangedrongen elkander vast te houden in de gemeenschap van het geloof, ook al wijken meningen op sommige punten af. Dat is wel verkeerd uitgelegd als een kleurloze gedragslijn. Toch zijn wij van plan om hiermee door te gaan, zodat — hopelijk — uit de discussie het juiste standpunt kan voortvloeien. Als men het dan ook maar een discussie laat en als men dan maar ernstig tracht het goede in elkaars standpunt te ontdekken.

Het gaat uiteindelijk niet om onze zienswijze, welke die zienswijze ook moge zijn. Het gaat er om Gods wil te ontdekken en daarnaar te leven.

D.F.

LEZERS SCHRIJVEN

BRODELOOS?

Mijnheer de Redacteur,

In Calvinist-Contact gedateerd January 7, 1971 schrijft Mr. K. de Boer:

"Het bevorderen van een wetgeving welke aan alle inwoners dezelfde rechten waarborgt, zodat het niet meer mogelijk zal zijn dat iemand om zijn of haar principe brodeloos gemaakt kan worden."

Zeër zeker zijn er gelovigen in Ontario met de overtuiging dat zij brodeloos gemaakt kunnen

worden onder de huidige omstandigheden. Voor hen is deze overtuiging dan ook een reden om aan te nemen dat hun brood hen wordt toebedeeld via de hand van een zogenaamde neutrale vakorganisatie. Echter, er zijn ook Canadese burgers die geloven dat zij om hun overtuiging (in dit geval) niet brodeloos gemaakt kunnen worden. De versterking van hun geloof is gelegen in het feit dat zij niet beschaamd werden in hun overtuiging. Wat niet wegneemt, dat waar Jan en Klaas over de sloot sprongen zij toch graag wat nadere inlichtingen zouden willen hebben betreffende hun broeders Randy en Andrew. Hebben zij geprobeerd te springen of zijn zij alreeds in het water neergekomen?

Tenslotte, een persoonlijke vraag aan Mr. de Boer. De jonge Canadees, een uitstekende werkkraacht, die zonder pardon uit zijn werk op straat werd gezet, is hij brodeloos geworden?

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1236 Ryan, Sarnia, Ont.

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NEDERLAND

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Spring de ketel in 1971?

Een nieuw jaar noopt tot terugzien en tot vooruitzien. In Nederland waren tal van "nieuwjaars-redevoeringen" op 1971 en de komende jaren gericht.

Meestal in de mineur.

Burgemeesters, die dan één keer in het jaar een grote rede houden, klaagden allen steen en been over te weinig financiën. Tal van voorzitters van Kamers van Koophandel, die dan ook uit de schulp kruipen, waren niet tevreden met de maatregelen van Regeringswege voor hun regio, bedrijfsleiders van banken en industrieën voorspelden lagere winsten, de secretaris-generaal van Economische Zaken sprak zelfs van een recessie en de Regering begon het nieuwe jaar met de wiebel-tax (dit heet ook Nederlands) in werking te stellen, wat een verhoging van de belastingdruk betekent.

Vóór het oude jaar de kaars uitblies, had prof. dr. Jelle Zijlstra al een ernstige waarschuwing laten horen. De president van de Nederlandse Bank zei: "Als we niet bereid zijn om al die dingen die we willen op het gebied van de collectieve voorzieningen in een rustiger tempo door te zetten, draaien we onze economie de komende jaren weer over de kop."

Hij beval dan ook aan de Overheidsuitgaven te beperken, de lonen en prijzen in de hand te houden en alles te doen om de inflatie tegen te gaan.

De spanningen — zo constateerde hij — zijn zo hoog opgelopen dat de ontknoping in 1971 komt. Die kan op twee manieren komen: de ketel kan springen — dan zijn de spanningen weg, maar de slachtoffers van de scherven liggen daar. We kunnen ook proberen het vuur te dempen, dan nemen de spanningen ook af. We vrezen, dat prof. Zijlstra voor dovemansoren spreekt.

Sommige vakverbondleiders kwamen al direct op tegen het noemen van de loonexplosie als een der oorzaken van de inflatie.

De heer André Kloos heeft bij zijn afscheid als voorzitter van het N.V.V. (Socialistisch vakverbond) geen nieuwe lijnen aangegeven voor de vakbeweging, maar volstond met te schelden op het ministerie-De Jong, dat het zwarte schaap was. De heer Kloos wordt voorzitter van de V.A.R.A. (de socialistische omroep) en treedt daardoor tijdelijk enigermate uit de publieke belangstelling, tenzij hij deze media (radio en televisie) op een andere manier gaat bespelen dan tot nu toe gebruikelijk is. Het is bekend, dat hij ambitie heeft voor minister en zelfs voor minister-president, maar daarop is geen kans, zolang de P. v. d. Arbeid de deur dicht gooit voor de neus van de drie Christelijke partijen. De heer Kloos keurde die houding dan ook af.

Een nieuwe ster op politiek terrein is prof. dr. W. Drees Jr., de oudste zoon van de vroegere minister-president, die als lijsttrekker optreedt van D.S.'70. Dit is een groep die zich afscheidde van de P.v.d.A. en b.v. op het gebied van het financieel beleid en de defensie een standpunt inneemt, dat in de lijn van de rechtse partijen ligt. De heer Drees was tot dit ogenblik thesaurier-generaal van het ministerie van financiën, een deskundig financieel specialist dus. Zijn optreden kan vooral de P.v.d.A. en D.'66 schade doen. Door een felle uitval tegen "confessionele" politieke partijvorming heeft hij zeker de kiezers van christelijke huize niet tot zich getrokken. De A.R. lijst wordt voor de komende verkiezingen op 18 april a.s. aangevoerd door mr. Barend Biesheuvel, de C.H.-lijst door drs. B. J. Uldink, de Katholieke door prof. Verings. Ondanks verzet van nieuw links is de heer J. M. den Uyl lijsttrekker voor de P.v.d.A.



Synode der Herv. Kerk Ds. Grave-meyer grote invloed heeft gehad bij de opbouw van de Herv. Kerk na de oorlog.

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P.S. Van die drie "voorshands" heeft de natuur mij in de kou laten staan. We hadden een witte Kerstmis en zelfs nachten, dat het 16 graden Celsius vóór. Bij de schaatswedstrijden om het nationale kampioenschap is Ard Schenk, tevens Europees- en wereldkampioen, ontroond door Jan Bols en bij de dames Atje Keulen-Deelstra, tevens wereldkampioene, door Stien Kaiser. Succes is een teer plantje.

Cn.

RAPPORT UIT OTTAWA

Senaatcommissie prijst etnische pers

door Norman Campbell,

Parliamentary Press Gallery

(Canadian Scene) — De rol van de etnische pers is van groot belang voor de opbouw van een sterk Canada, vooral ook omdat er op etnisch omroepgebied zo weinig wordt gedaan, zo wordt gezegd in een rapport van de "Senate Committee on the Mass Media".

Deze Senaatcommissie is tegen het verlenen van subsidie aan etnische bladen, maar stelt voor om (1) dat de tekorten die worden geleden door Canadian Scene, dat een nieuwdienst in 14 talen verzorgt, door de Regering gedekt worden, en (2) te komen tot de oprichting van een Publications Development Loan Fund, waar etnische bladen die hun bestaanswaardigheid bewezen hebben terecht kunnen voor een lening.

De Commissie heeft een artikel van vijf pagina's geschreven over de etnische pers getiteld "The Most Mixed Medium". Men schrijft: "Het is duidelijk dat deze mensen (immigranten) hulp nodig hebben; en zij ontvangen die hulp gelukkig dank zij Canada's grote, onsamenghangende, enthousiaste, weinig georganiseerde en welmenende etnische pers gemeenschap."

De etnische redacteurs streven twee doelen na die ogenschijnlijk tegenstrijdig zijn. Aan de ene kant proberen zij hun oude cultuur te behouden. Maar tegelijkertijd proberen zij de immigranten aan het Canadese leven te doen wennen. Er is een klein groepje — dat steeds kleiner wordt — van etnische redacteurs dat probeert om oude politieke en kerkelijke scheuringen in stand te houden. De ware taak van de etnische pers is om hun lezers tot ware Canadese burgers te ontwikkelen, zonder daarbij echter culturele waarden te verliezen.

Er wordt in het rapport herinnerd aan het gesprek dat vertegenwoordigers van de etnische

pers in maart 1969 met Eerste Minister Trudeau gehad hebben. Zij kwamen van die ontmoeting vandaan met de overtuiging dat de federale regering \$120.000 zou uitgeven aan reclame in etnische bladen. In werkelijkheid werd er dat jaar echter slechts \$64.000 op deze manier besteed en dit leidde natuurlijk tot teleurstelling en ergernis.

Het is duidelijk, zo wordt verklaard in het rapport, dat de Regering de plicht heeft om te voorzien in de behoeften van immigranten aan voorlichting, maar het wijst de gedachte zonder meer van de hand om de Regering de etnische pers te laten steunen door het plaatsen van reclame.

De Commissie voelde het meest voor de gedachten die in het rapport van Canadian Scene waren opgenomen. Er is een hechte samenwerking tussen Canadian Scene en de Canada Ethnic Press Federation. In het rapport stelt men vast, dat het voortbestaan van vele etnische bladen inderdaad afhankelijk van de diensten die Canadian Scene verleent.

Sinds 1963 heeft Canadian Scene te kampen gehad met tekorten, die tot nu toe gedekt konden worden dank zij overschotten van voorafgaande jaren. De Commissie verlegt: "De Commissie is van mening dat de Regering deze jaarlijkse tekorten dient te dekken en dat bovendien een jaarlijkse toelage dient te worden geschonken om het Canadian Scene mogelijk te maken haar activiteiten te verbeteren en uit te breiden."

In haar eigen woorden zegt de Commissie hierover: "Stel op beschikbare schaal hulp beschikbaar aan Canadian Scene, hetgeen Canada aan de immigranten presenteert in 14 talen via de etnische pers. Dat hoeft niet meer te kosten dan misschien vijf en twintig

duizend dollar per jaar — en dat komt neer op .833 cent per lezer."

Het feit dat er op omroepgebied zo weinig wordt gedaan voor immigranten maakt het geschreven woord nog belangrijker. Omroepprogramma's in etnische talen hebben een culturele waarde, maar in de meeste gevallen laten de radiostations de samenstelling van de programma's geheel aan etnische ondernemers over, en de kwaliteit laat vaak veel te wensen over.

Er zijn vrijwel in het geheel geen etnische televisieprogramma's, hoewel er nu en dan wel Italiaanse programma's worden uitgezonden door CFCF-TV in Montreal en door CHCH-TV in Hamilton. De Commissie verwacht echter dat kabeltelevisie ook voor immigranten tot verbetering zal leiden. Totdat het zo ver is dient de Canadian Broadcasting Corporation echter te voorzien in omroepprogramma's in andere talen.

Het hoofdstuk wordt als volgt besindigd: "Canada's etnische pers speelt een uiterst belangrijke rol bij het opnemen van immigranten in het Canadese leven, maar we moeten integratie niet verwarren met assimilatie. De etnische pers heeft ook de taak om een weelde aan culturele waarden — waarvan we allemaal vruchten plukken — te behouden en te ontwikkelen. Door aldus te werk te gaan wordt het twee-derde van alle Canadezen meteen duidelijk hoe dat andere derde deel van de bevolking past in het Canadese mozaiek. Hierdoor zullen gevoelens van discriminatie hopelijk verdwijnen, terwijl het tevens zal leiden tot een samenwerking van alle burgers in de opbouw van een beter Canada."

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ALS U C.C. WAARDEERT — help ons dan door het aanbrenge van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

O, ALLE GIJ DORSTIGEN . . .

Jesaja 55:1,2,3

(II)

In de tweede plaats laat God ons in dit Schriftgedeelte een vermaning toekomen.

Waarom weegt gijlieden geld uit voor hetgeen geen brood is, en uw arbeid voor hetgeen niet verzadigen kan? Hooft aandachtig naar Mij, en eet het goede, en laat uwe ziel in vetigheid zich verlustigen.

Hier komt de vermaning tot ons om ons geld niet te vermorsen aan nietswaardige prullen waar we niets aan hebben. Vele mensen kennen de waarde van het geld niet en leren vaak als het te laat is dat ze een onverstandige koop gedaan hebben. Onnoemelijk groot echter is het getal der mensen, in feite van nature wij allemaal, die hetzelfde doen in het geestelijke. Ze mogen dan in het stoffelijke heel goed met hun geld kunnen omgaan en voordelige zaken doen, in het geestelijke, d.i. met het oog op hun onsterfelijke ziel zijn ze de grootste dwazen en onverstandigen die er bestaan. Om maar één voorbeeld uit de H. Schrift te noemen: Eens rijken mensen land had welgedragen. En hij overleide bij zichzelf: Wat zal ik doen? Want ik heb niet waarin ik mijn vruchten zal verzamelen. En hij zeide: Dit zal ik doen. Ik zal mijn schuren afbreken, en gro-

tere bouwen, en zal aldaar verzamelen al dit mijn gewas, en deze mijne goederen. En ik zal tot mijne ziel zeggen: Ziel, gij hebt vele goederen, die opgelegd zijn voor vele jaren. Neem rust! Eet, drink, en wees vrolijk!

Maar God zei tot hem: Gij dwaast! In deze nacht zal men uwe ziel van U afheilen, en hetgeen gij bereid hebt, wiens zal het zijn? Alzo, zegt de Heiland, zal het een iegelijk vergaan die in deze wereld schatten vergadert en niet rijk is in God.

Verder worden we dringend vermaand om aandachtig te luisteren naar wat God ons te zeggen heeft, want Hij heeft ons eeuwig welzijn op het oog. Het is alsof God ons, temidden van al onze dagelijkse besommeringen, opeens in het voorbijgaan bij de mouw grijpt en dringend vraagt: Sta nu toch eens even stil en luister eens goed. Hoe staat het met uwe ziel? Laat ge uw ziel verkommeren? ... Eigenaardig, dat van de ziel altijd wordt gesproken als iets apart dat wij "bezitten", en waarvoor we goed moeten zorgen. Als God het zo stelt met de zaak van onze ziel, dan is het zo. Hij zei het ook zo tegen die rijke dwaas. Hoe is het? Laat gij uw ziel verhongeren? Paulus noemt zichzelf een gezant van Christuswege door wie God tot ons komt met de dringen-

de bede: Wij bidden u van Christus' wege: Laat u met God verzoenen. 2 Cor. 5:20

Hebt u opgemerkt hoe slecht vele mensen luisteren kunnen? Terwijl zij ogenschijnlijk naar u luisteren bedenken zij ondertussen bij zichzelf wat voor redenen voor hun opvatting van de zaak ze straks, als u klaar bent, weer tegen u zullen aanvoeren. Ze blijven de mensen maar langs elkaar heen praten en komen elkaar nooit nader. Dat is één van de redenen waarom er zoveel verdeeldheid en misverstand is onder het mensdom, ook, misschien juist het meest, op het terrein van de godsdienst. Luisteren naar de andere, aandachtig luisteren, is toch zo belangrijk! Dat is al waar als het gaat over ons mensen onderling, laat staan dan als het gaat over luisteren naar God! Dat weet de Here God ook, en daarom komt Hij tot ons met deze vermaning: Hoor aandachtig naar Mij en eet het goede! Onder ons mensen veroorzaakt dit gebrek aan aandacht veel verdriet. Maar in onze verhouding tot God wordt het een zaak van "Leven en dood". En wat het nog erger maakt: geen natuurlijke, maar geestelijke dood!

Zo belangrijk is dit luisteren dat God het in onze tekst nog eens herhaalt in het derde vers: Neigt uw oor en komt tot Mij. Hoor, en uwe ziel zal leven. Onze eeuwige zaligheid hangt af van ons al of niet horen naar wat God ons te zeggen heeft in Zijn Woord en door Zijn dienstknechten. De Apostel Paulus herinnert ons daaraan in Rom. 10:17: Zo is dan het geloof uit het gehoor, en het gehoor door het Woord Gods.

B. Boulogne.
(Wordt vervolgd.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Prineurs voor Canada:

De eerste scheepbouw in Canada

door John F. Hayes

(Canadian Scene) — Het eerste beroemde creatie was de alom-bekende Flying Cloud, waarmee een record voor zeilschepen werd behaald, dat nooit is overtroffen. Men zeilde in 89 dagen van New York naar San Francisco. Ook het grootste zeilschip dat de wereld ooit heeft gezien, de Great Republic — een schip van 6.000 ton, 325 voet lang en met een wijsde van 53 voet, werd door McKay gebouwd. Het had 15.600 vierkante yard zeildoek. McKay was een inwoner van Shelburne in Nova Scotia.

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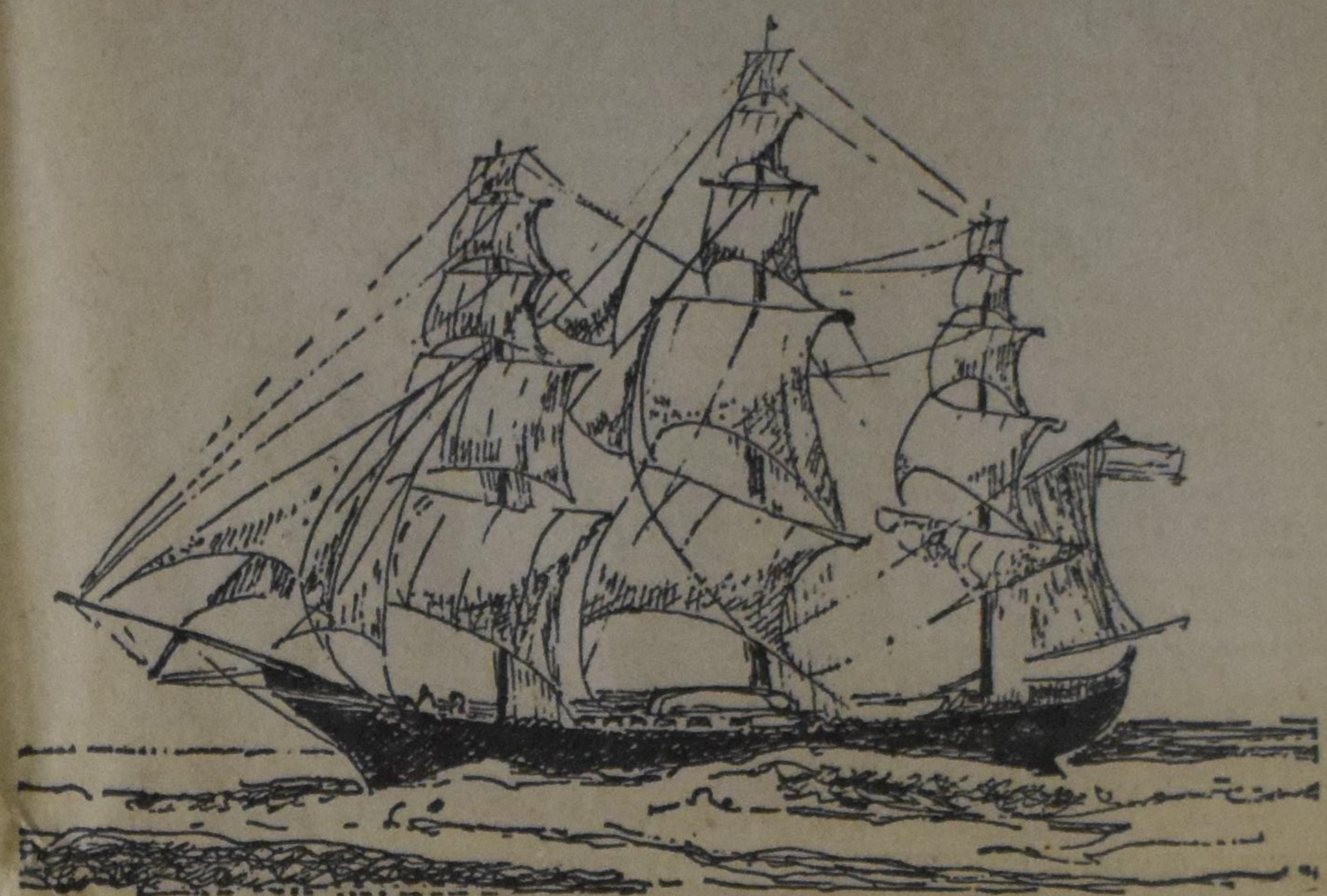
De naam Donald McKay staat in de geschiedenis van de scheepsbouw bekend als de bouw van de snelste zeilschepen ter wereld. De

tekkend de genadeslag voor de houten scheepsbouwindustrie en de mannen die zich een wereldnaam hadden verworven door hun bedrevenheid in de vervaardiging van zeilschepen kregen het hard te verduren.

Ook thans vindt op de werven langs onze kusten en in verschillende centra aan de Grote Meren de scheepsbouw voortgang, maar het is niet meer een van de belangrijkste industrieën in Canada.

Het begin van de 19de eeuw is ongetwijfeld de meest bloeiende tijd voor de scheepsbouw in Canada geweest. Toen kon, in de woorden van een schrijver uit die tijd, "men vanaf de heuvel in Windsor in Nova Scotia wel 15 vierkant getuigde schepen tegelijk in aanbouw zien."

Een van de kanten van deze vroegere scheepsbouw was het reserveren van de hoge pijnbomen die langs de St. John Rivier in New Brunswick groeiden voor masten voor Engelse oorlogsschepen. Sommige van deze prachtige bomen waren 100 tot 150 voet hoog en hadden onderaan een diameter van wel drie voet. Zij werden naar de Engelse werven vervoerd om op speciaal ontworpen schepen te worden gebruikt.



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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(24)

Als de oude maar geen kaart of zoiets moest tonen. Eindelijk is hij bij de poort. Twee soldaten staan er op wacht. Als hij door de poort sjokt, komt juist de commandant aangestapt. Hij neemt Jilderd even op. Jilderd doet zijn best even onnozel te kijken als de oude.

Jilderd is op weg. Waar nu naar toe? Natuurlijk naar het huisje van de oude, dat wekt de minste argwaan. Sjok, sjok, gaat hij de weg langs. Als ze nu de man maar niet vinden. Maar tot vanavond vijf uur heeft hij veel kans dat dat niet zal gebeuren.

Het huisje ligt vlak aan de weg. Vier hoge bomen staan op het erf. Populieren. De bladeren ritselen in de zwakke wind. Een geit mekkert aan een touw. De deur van een hokje staat open, daar rijdt hij het karretje in. Nu in huis en andere kleren, als die er zijn. De deur zit op het slot.

Jilderd zet er zijn knie tegenaan en drukt. Met een klap springt de deur open. Een gore lucht waamt naar buiten.

Jilderd gaat naar binnen. Het is vuil in 't kamertje. Als hij een kast opentrekt, hangt er een net pak, donker grijs. Jilderd heeft het in een zucht aan. Zo met een ander boezeroen aan, schone sokken en nieuwe schoenen voelt hij zich weer een beetje mens.

"Het zullen kleren zijn van de zoon, die aan het front vecht," schiet het door zijn hoofd. Even slaat de erbarmelijke tragiek van dit eenzame leven op hem neer. Een oude koffiepote staat op een comfoor. Hier heeft de oude gewacht op zijn zoon, dat in, dat uit. Jilderd denkt niet lang aan deze dingen. Het is beangstigend stil in het huisje. Een grote koekoeksklok tikt met doordringend geluid. Jilderd kijkt nog eens in de kast, hij maakt

een doosje open: geld, briefjes van tien, van honderd mark. Er waast opeens een fel rood over zijn gezicht. Als een dief is hij uit Vleerbos vertrokken. Wordt hij nu weer dief? Maar het is oorlog. Met een paar dollars doet hij niets. Hij moet hier weg! Als ze de man vinden, zijn de Duitse bewakers hier ogenblikkelijk. Zenuwachtig steekt hij het geld in zijn zak. Schichtig kijkt hij naar buiten. De smalle weg ligt verlaten in de zonneschijn. Hij moet zich maar uitgeven voor Hollandse melker. Die zijn er nogal in Duitsland. In een blauwe katoenen klap propert hij wat onderkieren. Zo, hij is klaar. Hij zal maar door de achterdeur gaan. In het achterhuis staat hij even verwonderd, daar staat een fiets. Jilderd gooit de deur open, schichtig kijkt hij alle kanten uit. Geen mens te zien. Vooruit het moet gewaagd. Een groene hoed heeft hij opgezet. Hij springt op de fiets. De hoge stellages om het kamp staan wazig op de kim, ver voor hem uit donkert de blauwe streep. Bossen.

Jilderd rijdt langs de stille weg. Hier en daar staan witte berken. Een kiekendief vliegt laag over de heide. Het is warm. Er is geen mens te zien. Ja toch. Ver op de heidevlakte bewegen mensen, bezig in de turf. De smalle weg loopt met vele bochten door deze naar-geestige heidewereld. Hij trapt er flink op los. Als hij een uur gefietst heeft rijdt hij de bossen in. Hier is schaduw. Hier is het stil. Een enkele vogel fladdert soms uit de bomen omhoog. Af en toe staat er een huis aan de weg. Witte muren, rieten daken. "Zeker huizen van boswachters," denkt hij. Als hij er weer een passeert, staat er een man in groene uniform op het erf, het geweer op de schouder. Jilderd schrikt geweldig, maar de man knikt met een korte hoofdknik. Dan ligt de weg weer verlaten en eenzaam. Konijnen reppen zich in de bermen.

De zon zakt al naar het westen als hij bij een oude herberg langs rijdt. Jilderd springt van zijn fiets. Geen motor met Duitse soldaten is hem nog achterna komen jagen. In de lage gelagkamer zit de dikke kastelein op een stoel, tegen de tapkast gewipt. Jilderd bestelt een glas bier.

"Haha, ik hoef niet te vragen wat voor landsman ik voor me heb," zegt de kastelein. "Hollander, zeker stalknecht!" En terwijl hij het bier voor Jilderd neer zet: "Julie daar in Holland zijn maar gelukkig. Neutraal in

deze vreselijke krieg. Maar Duitsland wint, dat zeg ik je."

Jilderd knikt. "Een stukje brood heb je dat ook voor mij?" vraagt hij.

"Nee, geen bonnen! Ik heb er niet aan gedacht, bij mijn boer steekt dat niet zo nauw."

"Ja, juist, bij de boeren. Nou vooruit, ik zal je een stuk brood geven, maar ik kan dat ook niet altijd doen. Schaars, schaars."

Jilderd eet zijn brood met spek. Hij zit naar buiten te loeren. Het is niet verstandig geweest hier in de herberg te gaan eten. Maar hij had een geweldige honger. Bovendien zal hij zich toch eens tussen de mensen moeten wagen.

"Ga je nu naar huis terug?" vraagt de kastelein.

"Nee," schudt Jilderd met zijn mond vol brood. "Ik heb een kennis in Berlijn. Die is daar melknecht, ook een Hollander. Daar zou ik een paar dagen naar toe."

"Van Hanover met de trein zeker? Of ga je helemaal fietsen?"

"Nee, met de trein." Plotseling is er motor-geuf op het erf. Jilderd kijkt naar buiten. Twee Duitse walchers van het kamp, de revolvers in de holsters, springen van de motor en stappen het café binnen. Jilderds hart slaat met dreunende slagen. Vluchten zal niet meer baten, hij is er bij. Hij neemt een grote hap van zijn brood en houdt de dikke snee brood tegen zijn mond. Hij kauwt met geweld, het zweet loopt onder zijn hoed weg. De soldaten stappen de gelagkamer binnen. Ze spreken luid en schreeuwerig. "Haben Sie auch einen Mann gesehen in alten Kleidern. Junger Mann, alte Kleider."

De kastelein schudt zijn dikke kop. "Nein Feldwebel, zo'n man heb ik niet gezien."

"En wat ben jij voor een zwerfver?" wendt de Feldwebel zich tot Jilderd.

"Ach, dat is een Hollander," lacht de kastelein. "Een melknecht, hij gaat naar Berlijn, naar een vriend. Hij spreekt het Duits allermiserabelst. 't Is dat ik veel met Hollandse melknechten heb omgegaan, anders had ik hem niet verstaan."

De soldaat neemt Jilderd even op. "Ik ga naar een vriend, ook een melknecht," zegt hij in het Hollands. "t Is ook een Hollander, hij is Verwalter bij Saukenbaum in Berlijn. Een fijne melkerij, even buiten de stad. Hij woont in de Lichthausstrasse. Kent u hem?" Met een onnozel gezicht zit hij de soldaat aan te kijken.

"Och schei toch uit met die domme Hollander," zegt de andere soldaat. "Schenk maar eens een glas bier in, kastelein. Ik heb het al gezegd: die vent kan onmogelijk zo ver al zijn. Het is een Amerikaan, ontvlucht uit het kamp. Een oude kerel, die in het kamp kwam om afval op te halen, heeft hij de kleren uitgetrokken en zo vermoed is hij er met zijn karretje uitgekomen. Het karretje hebben wij in 't huisje van de oude teruggevonden, maar andere kleren, dan die welke hij aan had, bezat die oude vent niet. Tenminste, dat zeggen een paar turfmakers. Die oude kerel zelf zegt niets. Die hebben wij gevonden met touwen om handen en benen. Maar ik zei al, die Amerikaan zwerft natuurlijk in de buurt van het kamp. Nou, eerst maar bier."

Jilderd schikt bij de soldaten aan tafel. "Een man in oude, vieze kleren, een grote pet op?" vraagt hij. "Kan hem dat geweest zijn?"

"Jawel, heb je zo'n man gezien?" Jilderd trekt een gezicht vol rimpels: "Toen ik over de heide fietste, ben ik zo'n man gepasseerd. Ik dacht: maar vlug doorrijden, je weet nooit wat zo'n vent in het schild voert."

De soldaten drinken hun bier. "Ik geloof graag dat je dat dacht," zegt één van hen. "Een held lijkt je me niet." Jilderd grijnst allervriendelijkst.

"Nee, het leek mij ook geen held. Hij scharrelde in de lage bosjes."

De soldaten springen op, ze betalen, slaan hun motor aan en rijden terug.

Jilderd is nat van het zweet. De kleren kleven aan zijn lichaam. Maar uiterlijk kalm zegt hij: "Dan stap ik ook maar eens weer op." Hij geeft een goede fooi — "en bedankt voor het brood."

De kastelein wuift het weg. "Goede reis verder."

(Wordt vervolgd)

FROM OUR PARSONAGE TO YOURS

Dear Nancy,

You really must have been wondering what happened; it has been so long since I wrote you. The reason is a sad one: we lost the baby we were expecting. We postponed our holidays when something threatened to go wrong, but in spite of bed rest I had a miscarriage and ended up in the hospital. Needless to say we felt very bad, but we know all things work together for good . . .

It turned out to be an experience I will never forget. You will know from Bill how hard it is sometimes for a minister to visit the sick in the hospital. There he is, healthy and without serious problems in his family; he reads a psalm with them, offers a prayer and returns home, wondering whether his visit has meant something to the patient. A minister can feel so cheap sometimes, walking out of the hospital healthy while he knows the patient he just left has such a cross to bear, physically or mentally. His words are sometimes so faltering; his prayers should have been more pleading, more sympathetic, and all of a sudden he remembers what he SHOULD have said. However, I found out what it can mean if a person prays with you. I was waiting in front of the operating room in the Roman Catholic hospital here in town, drowsy from the needle I had had, vaguely remembering things had gone wrong, feeling so lost and so alone, when all of a sudden I felt two hands around my face. Before my drowsy mind grasped what was happening I heard a nun pray with me, and FOR me. I felt so relaxed all of a sudden, so lifted up to God, as if a light was shining around me. Before I had time to thank her she was gone. I never saw her face, but I still hear her voice praying close to my ear. For all she knew, I could have been a Roman Catholic, a Protestant, a Jew, an Atheist, but it did not matter to her; she just saw a fellow human being, being wheeled into the operating

room, and things just may go wrong, so she saw it as her duty to pray for me. Afterwards I thought with shame of all the opportunities I had let slip by, when someone had to come to unburden himself to me, a sick one I had tried to comfort. Sure, in times of need I'll say: "I will pray for you," and I do, but I find it so hard to do it at that particular moment when the person is there with you. Don't you?

I will never forget the time when a family in our church lost a child; we were all dumbfounded because of the sudden loss. The parents were remembered by many in visits and prayer, and they have often said: "We could FEEL the communion of the saints, because so many people were praying for us."

What a tremendous responsibility we as Christians have for one another . . . Through our prayers people in need feel lifted above their sorrow, yet how often don't we neglect the power that the Holy Spirit has given us. Don't you think it is true that we give too little attention to the power of the Holy Spirit and too much to doctrines and therefore drive some members out of our church into Pentecostalism? You cannot have the one without the other, but perhaps more emphasis should be given to the Third Person of the Trinity. Pentecostalism seems to be thriving and so is faithhealing, and many nowadays begin to doubt the value of infant baptism. If only the members who are attracted by Pentecostalism would stay in our church. If they are sure to have received the Holy Spirit it is their duty to carry this into our church and let their light shine there instead of turning away. There should be room for differences of opinion and religious experiences. What a variety of disciples there were in the upper room after Christ's ascension: Thomas, the Doubter, Peter, the betrayer and so forth. Yet they were together, for they were praying. Perhaps

they had no time to discuss their differences . . .

I'd better rest now for a while before my little girl comes back from kindergarten. She sure enjoys it there, and learns to sing many songs. So do we, for every now and then I hear a tenor singing a solo in his study: "I am a little teapot, short and stout . . ." We are sure becoming like little children again . . .

Hope this letter finds you all in good health. All our best wishes, Nancy. Don't wait as long with your letter as I did.

Heartiest greetings, also from Dave, to your family:

Love,
Christy.

Dear Christy,

This past month I have been thinking of you and Dave so often! It could have been such a joyous time for you, had everything been well. You must have felt the pain and agony which you experienced a few months ago all over again.

We knew you had lost the baby and were very much shocked by this sad news. Helen and John, who were in your neighbourhood on holidays, told us and I'm sure that in the meantime you have received our personal letter in which we tried to express our feelings.

I agree with you that it can be hard for a minister to really SHARE the pain and suffering, the loneliness, the sorrow in which the sheep of his flock often find themselves. But if he's a good shepherd and not a hireling, he will earnestly try and people will soon enough discover whether he is sincere or not.

Yet, since the purpose of our correspondence in C.C. is to give the readers a glimpse of life in the parsonage, I want to be honest. This means that I must admit that there are times when I deliberately try NOT to get involved too much emotionally, and that I urge Bill to do the same.

One difficult, tragic case in the congregation can eat away at your mental and physical strength, let alone when there are three or four problems heavy on your mind at the same time! It's also for the sake of our family that I then try to stay a bit aloof. Do you think that's wrong?

We DO make it a practice, though, in our family devotions, to bring the whole congregation before the Throne of Grace. We especially plead then for those who need it most; at least, as you will readily understand, if the children are aware of these needs.

Sometimes the remark is heard that a minister who seems to lead a very blessed and happy life himself will hardly be able to identify with people in distress and so does not always understand them. In answer to this I would like to say that a minister's first task is not to wallow with the people in their agony and to point out his own many difficulties as a means of comforting them. Far from it! He has to totally bypass himself and show those entrusted to his spiritual care the way to Jesus Christ, Who knew all manner of misery and Who alone is able to heal and save them.

It is understandable, though, that many think it will help a minister to deal with their troubles if he has experienced a bit of the rough side of life himself. But then, many a minister's family might have their private trials and tribulations which are not always so evident on the outside.

And yes, Christy, I find it hard to pray with others, or rather, I'm more in doubt whether they expect it of me. Besides, I hardly ever find myself in such a position, since I don't do any counselling. (Remember, I'm a minister's wife BEHIND THE SCENES!) But when I am with Bill visiting families in distress or, what's also very important, for a happy occasion, I am often moved when we bow our heads together while Bill leads us in prayer. Thrilled, moved, feeling the unity of saints and the love and presence of our heavenly Father enfolding us.

Also, every day again, while I'm dusting, cooking or sewing, I accompany Bill with my silent prayers on his visits, to meetings, catechism classes and what have you. In my mind I see him hesitating before he enters that hospital room, not because the patient he is to visit is so seriously ill, but because the man in the next bed snickers and snorts when Bill makes it clear that he doesn't come merely for a friendly chat. I admire Bill's courage when I see him pull out of the driveway off to that same room again, and at the same time I fervently pray that he may keep that courage. And yes, I pray for the mocker too.

On Saturdays or whenever Bill is preparing himself for the Sunday, I always ask that the Holy Spirit may enlighten him. Do you think it strange that on those occasions I really feel what it means to be a minister's wife?

It is with much hesitation that I'll try to respond to your remarks about Pentecostalism. I'd much rather leave that to the theologians, you see! Yet, since we all are bound to encounter it at one time or another, I'll do my best and try to formulate my thoughts on this timely subject.

First of all then, our church confesses the Trinity: Father, Son and Holy Spirit. We believe that without any One of those Three, our faith would be incomplete and, therefore, worthless.

If we want to be true Christians, we should let the Triune God rule our whole life, not only part of it, i.e. our emotions. The work of God, or, for that matter, of the Holy Spirit, is not limited to our emotional life.

In my humble opinion, it is not so that in our denomination we lack an emphasis on the Holy

Spirit; only, we should learn to recognize Him more.

When I study the Bible and gradually come to a better understanding of it, that's also the Holy Spirit at work, in my mind.

A mother who is sick and unable to take care of her family will thank God that He, through His Holy Spirit, moved the hearts of her fellow Christians to come to the rescue. That's the fellowship of saints, which also in our denomination — I maintain that in spite of many accusations — often is quite evident!

Parents who rear their children up "in the aforesaid doctrine" and tell them the mighty deeds which God performed of old are also instruments, be they ever such humble ones, of the Holy Spirit.

When on Sunday I see somebody listen to the sermon, absorbing every Word that comes from the pulpit, when I hear the organ music peal through the church and the believers pour out their thankful or contrite hearts in their singing, when I see a collection plate full of paper money for Missions, or I witness the baptism of a baby and hear the young people confess their faith, then I know God is there. The Triune God, that is. It's the Father Who speaks to us, the Son Who saves and the Holy Spirit Who makes us believe and accept it and Who helps us to trust and obey.

We can and may not separate Them, not even by giving more attention to the One than to the Other. That would be foolish, unbiblical and much to the impoverishment of our faith.

Admiring the wonders of the universe, I recognize the Creator; I know it is the Son Who made it possible for me to enjoy all this, and that the Holy Spirit makes me know that. More often than not

it moves me to sing a song of joy and praise. And when I'm with other believers at such a moment, we sense each other's feelings and few words are necessary then to convey the Message between us, creating that special, incomparable bond. What more do we want?

I do not envy the Pentecostals their ecstasy. In fact, I'm very much afraid that an acute danger is lurking around the corner there. You see, they must be very careful not to allow themselves the pleasure of standing in the limelight, which so easily happens if they constantly relate what THEY think and see and experience. This unhealthy attention for their own feelings and emotions might even be the very reason why there is so little unity found among them, and why they keep on breaking up in different groups once they have left the church.

A Christian should have his heart focussed on God. HE should be in the center of our attention. Let's never lose sight of this divine command and let it be our earnest prayer that we will always rejoice in obeying it . . .

Oh my, I hope all this reflects a truly Reformed insight! You see, Christy, I love my church dearly and I would like to make all those who, for whatever reason, stray away, see the unfathomable riches of our heritage!

There now, before some theological genius writes a letter to the editor to accuse me of heresies, I stop.

My sense of duty starts nagging me. It's almost suppertime and I don't even know what we'll have yet!

Much to the excitement of the younger set, snow started falling softly but steadily this afternoon.

Many warm greetings from our parsonage to yours,

Your Nancy.

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Med. Hat—CHAT	8:30 p.m.	1270
Peace River—CKYL	7:00 p.m.	610
BRITISH COLUMBIA		
Abbotsford—CFVR	11:30 a.m.	1240
Burns Lake—CFLD	1:00 p.m.	1400
Duncan—CKAY	7:30 p.m.	1500
Langley—CJJC	10:05 a.m.	850
Osoyoos—CKOO	9:30 p.m.	1240
Pentiction—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CPTK (Tues.)		
	10:03 p.m.	590
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10:00 a.m.	940
MANITOBA		
Altona—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250
NEW BRUNSWICK		
Fred'ton—CFNB	10:30 a.m.	550
NOVA SCOTIA		
Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7:05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Windsor—CFAB	7:05 p.m.	1450
ONTARIO		
Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CFRA	8:00 a.m.	580
Orillia—CFOR	9:00 p.m.	1570
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)		
	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	2:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CKEY	8:30 a.m.	590
PRINCE EDWARD ISLAND		
Charlottetown—CFCY		
	12:30 p.m.	630
QUEBEC		
Montreal (Verdun)—CKVL	8:30 a.m.	850
SASKATCHEWAN		
Prince Albert CKBI	8:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

Consumer Credit*

(III)

CREDIT GUIDES

To help avoid these and other pitfalls, borrowers should shop for credit as carefully as they would for any other purchase. Before buying, consider the following important points:

1. Plan your use of credit wisely — avoid impulse buying simply because credit is easy to secure.
2. Consider the entire transaction before making any commitment. Ask yourself these questions: Is the purchase important enough now to justify the cost of credit? Would it be wiser to save and pay cash? Will the purchase give lasting satisfaction, and advance the long-range goals of the family?
3. Be sure you know the cost of credit and any additional charges that may be made. These could include insurance, delivery or installation costs.
4. Compare alternate credit plans. Finance charges vary widely depending upon the credit rating of the applicant, the nature of the goods, the term over which the credit is to be repaid, and the security to be provided. It may often be cheaper to borrow elsewhere and pay cash to the retailer.
5. Use only the amount of credit needed. Remember to allow some leeway for unforeseen emergencies.
6. Keep the payment period as short as possible. Make payments promptly to avoid additional charges. Advise your creditor if your payment will be late.
7. Make the largest down payment possible in order to keep the balance requiring financing

at a minimum. Take advantage of rebate privileges generally provided by provincial laws. Considerable savings in credit costs may be achieved by paying off early. Most provincial legislation provides that if a loan is repaid earlier than the contract requires, the customer is entitled to a proportionate refund of the cost of borrowing. This refund is referred to as a "rebate".

8. Read and understand the terms of your credit contract before signing. Never sign a blank agreement form, and always obtain a copy of the agreement before taking delivery of the merchandise or accepting the money on a loan. If a substantial sum of money is involved consult a lawyer.
9. If verbal warranties or other representations are made to you, make sure they appear in the agreement. They may not otherwise be binding on the seller.
10. Remember, it is dangerous to sign a promissory note unless you are completely satisfied with the quality of the goods before signing. If you are having work done in your home, do not sign a so-called "completion certificate" unless the work has in fact been completed to your satisfaction.

Contractual Information

When buying on credit, it is extremely important for the consumer to know exactly the terms of the contract. Many provinces have legislation requiring that contracts disclose certain information to the consumer. The wise credit buyer will make himself aware of such disclosure requirements and ensure they are fulfilled before signing any agreement. Most disclosure legislation requires the following information to be clearly stated in the credit agreement:

1. A clear description of the goods being purchased, or in a loan agreement the security pledged for the loan.

2. The actual cash price of the goods, with separate notation of any installation or delivery charges, or, in the case of a loan, the principal amount of the loan.
3. The amount of the down payment or value of the trade-in, if any.
4. The difference between the cash price of the goods and the down payment plus the trade-in value.
5. The amount of any charges for insurance premiums or official fees for filing of lien agreements required under provincial legislation.
6. The total amount of credit finance charges on the balance to be paid expressed in both dollars and cents and as an annual percentage rate.
7. The total amount of the debt to be paid.
8. The amount, due date and frequency of instalment payments.
9. The basis on which additional charges can be made in event of default in payments.

(To be continued)

The Choosing of a Partner for Life

is a very delicate matter. The Christian Marriage Contact Bureau is pleased to help those, who wish to find a Christian marriage partner.

All work of the C.M.C.B. is voluntarily done by experts and correspondence is kept strictly confidential.

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CRITIEK OP DE KERK

(2)

Als we ons nu afvragen wat de inhoud is van de kritiek op de kerk, die we vinden in het boekje "Out of concern for the Church", en ook op welke wijze die kritiek wordt geleverd, dan moeten we dit boekje in zijn geheel nemen en niet naar voren komen met een paar citaten. Er zit vaak in het citeren van enkele zinnen, die we dan onderstrepen, iets onbillijks. Ik herinner me nog levendig uit de dertiger jaren, dat er in Holland een discussie ontstond over het z.g. "citaten spel". Je kunt met citaten mensen, die veel geschreven hebben, van alles laten zeggen, vooral als ze dood zijn. Je kunt ook met citaten iemand onbillijk becrisiteren. Ik zeg dat met name hier, omdat er in dit boekje te-vergane beweringen staan, die zich gemakkelijk voor kritiek lenen. Het is jammer, dat sommige van de schrijvers zich daarin hebben laten gaan. We willen dit niet vergoelijken. Het zou beter geweest zijn als de schrijvers verschillende felle uitlatingen en persoonlijke aanvallen hadden geschrapt voor dit boekje ter perse ging. Bovendien, zulke zinsneden verzwakken eerder een betoog dan dat ze het versterken. Toch mag dit boekje niet behandeld worden in het licht van zulke citaten. Daarvoor is de boodschap, die hier gebracht wordt te ernstig.

Er is ook nog een ander gevaar, dat we moeten vermijden als we ons bezinnen op de kritiek in dit geschrift. Het is dit gevaar, dat we een theologische discussie beginnen over de wijze waarop enkele van de schrijvers het verschil tussen de kerk als instituut en de kerk als organisme formuleren. In Calvinist-Contact is er reeds zulke een discussie geweest. Dr. Praamsma heeft op heldere en verdienstelijke wijze kritische opmerkingen gemaakt over de visie, die in dit boekje wordt gegeven op de kerk als organisme. Ik ben het daarin met Dr. Praamsma eens, al meen ik dat hij de schrijvers te veel in de mond legt, wanneer hij ze min of meer laat zeggen, dat een kind, dat naar school gaat, eigenlijk naar de kerk gaat. Die consequentie trekt hij m.i. ten onrecht uit wat de schrijvers in dit boekje beweren. Echter hoe belangrijk een discussie over deze vragen op zich zelf is, er is een gevaar, dat het ons afleidt van de hoofdinhoud van dit geschrift. Mijns inziens mag de boodschap erin niet op een zijspoor geraken als gevolg van een op zich zelf wel belangrijk theologisch debat.

Wat is dan die boodschap?

Dit boekje vertelt ons, dat de kerk als instituut in haar verkondiging, en dat de kerk als organisme — laten we zeggen de Christenheid — in haar daadwerkelijk optreden handelt als de priester en de leviet in de gelijkenis van de barmhartige Samaritaan en voorbijgaat aan de diepe nood, waarin de door de zonde verworven moderne wereld verkeert. Daarbij hebben de schrijvers niet een speciaal kerkinstituut op het oog — al wordt door sommigen met name de Christian Reformed Church er bij betrokken — maar spreken zij over de Evangelische Christenheid in Noord Amerika in het algemeen. Nu moet mij dit van het hart.

In alles wat ik over dit geschrift gelezen heb is er nog niemand geweest, die concreet is ingegaan op deze kritische boodschap, die de kern van dit boekje uitmaakt. Ik voor mij geloof, dat we met al onze bezwaren óók bereid moeten zijn om over "sweeping statements" en theologische verschillen heen te stappen met als enkel doel, dat we ons afvragen: Is deze kritiek op de kerk juist of niet?

Op verschillende plaatsen in dit boek wordt ons een huiveringwekkende analyse gegeven van de bedorven maatschappij, waarin we leven. Onze menselijke samenleving gaat door een crisis als nooit te voren, waarin de meest vaste levensnormen en levenswaarden worden vertrappt en als versleten goederen naar de vaal worden verwezen. We leven in een geestelijk bankroet wereld, waarin blijkt, dat de mensheid, die God heeft vergeten en die alleen maar zich zelf heeft gezocht, staat voor de ondergang van haar eigen bestaan. Het is een wereld, waarin egoïsme, materialisme, seksuele perversiteit, rebellie, en wat al duistere machten meer, een decadente weg openen naar de dood. Dit boekje stelt ons de angstwekkende vraag of de Christenheid in deze wereld doet wat zij naar het gebod van Christus behoort te doen. Is het onjuist, wanneer de schrijvers van dit geschrift beweren, dat wij — ondanks ons uitgebreid werk in zending en evangelisatie — ons toch afzijdig houden van de crisis, waarin onze moderne samenleving te gronde gaat?

Ik heb dit boekje gelezen en met tussenpozen herlezen. Ik kan niet anders zeggen, dat ik het — ondanks de irriterende opmerkingen, die er in staan — een aangrijpende aanklacht vindt. Het is mijn bescheiden mening, dat we met al onze verdediging op de zijflanken, het toch verliezen, als we door de centrale aanval, die dit boekje op ons doet, worden bedreigd. Daarom steek ik de kritiek, die hier op mij wordt gedaan (want wie is hier niet persoonlijk bij betrokken) met een schuldig gevoel in de zak. En ik zou een beroep willen doen op de velen, die zich aan dit geschrift ergeren om niet alleen boos te zijn, maar ook beschaamd.

Dat wil niet zeggen, dat ik geen opmerkingen heb in verband met de hoofdinhoud van dit boek. Professor Zijlstra schrijft onder aan bladzijde 101 dat kritiek welkom is en hij dringt op verdere discussie aan. Mag ik daar gebruik van maken?

Er wordt door de verschillende schrijvers telkens een scherpe tegenstelling gemaakt tussen wat de kerk tot eigen opbouw doet en wat de kerk in de wereld behoort te doen. Er wordt gesuggereerd, dat we kerkgebouwen maar moeten verkopen en in gehuurde zalen moeten gaan vergaderen om dan het geld te gebruiken voor b.v. een Christelijk radio of televisie programma. Er wordt gesproken over "soul winning" als iets van weinig waarde tegenover een Christelijk getuigenis in het openbare leven als van veel waarde. Geld, dat nu gebruikt wordt voor Zending en Evangelisatie, zou doelmatiger besteed kunnen worden door b.v. te zorgen, dat er elke week een Christelijk tijdschrift op de markt verschijnt.

Nu geloof ik, dat het onjuist is om hier zulk een tegenstelling te maken. Het moet hier niet een zaak zijn van het een óf het ander, maar het een en het ander.

Ik weet heus wel, dat er soms te dure kerken worden gebouwd, maar een doelmatig kerkgebouw is noodzakelijk voor een goed geordende kerkelijke arbeid. Je moet dominee zijn en jaren lang in je werk gehandicapt zijn geweest in gehuurde localiteiten om dit te weten. Het is ook niet waar, dat een kerkgebouw als regel maar 10 uur per week wordt gebruikt. Ons kerkgebouw hier in New Westminster wordt 30 a 40 uur per week gebruikt, als het niet meer is. Bovendien is het fout om de betekenis van een kerkgebouw af te meten naar het aantal uren, waarin het gebruikt wordt. Hier is een onjuiste overdrijving. En die is er ook als er met weinig waardering wordt gesproken over "soul winning". Ik houd niet van dit woord, maar niettemin begint alle evangelisatie met een persoonlijk winnen van de naaste voor Christus. Deed Paulus dat ook niet? De naaste kan nooit zijn totale leven in alle aspecten aan Christus wijden als hij niet eerst met zijn hart Christus heeft leren aanvaarden. Hier is weer een eenzijdige positiebepaling. Verder: het is zeer wel mogelijk, dat het geld voor Home Missions en Foreign Missions niet altijd doelmatig wordt besteed (ik ken zelf ook Home Missions posten, die m.i. strategisch onjuist zijn), maar het werk zelf is een door Christus aan de kerk opgedragen taak.

Wij moeten voorzichtig zijn met hier tegenstellingen te maken. Mensen, die door een bepaald ideaal gegrepen zijn, komen er gemakkelijk toe te denken, dat hun idee het één en het al is. Ze moeten leren andere aspecten van het werk, waaraan ze zich geven, in hun waarde te laten. Ik ondersteun het pleidooi, dat in dit boekje gemaakt wordt voor een Christelijk getuigenis in het volle publieke leven van heler harte, maar niet in tegenstelling met of in plaats van noodzakelijke kerkelijke arbeid. Het is hier niet óf . . . óf, maar . . . en.

Daar komt nog iets bij. Het maken van deze tegenstelling kan een verkeerde invloed hebben. Ik ken heel wat jonge mensen, die door de ideeën van de schrijvers van dit boekje gegrepen zijn. Daar ben ik dankbaar voor. Deze jonge mensen komen openlijk uit voor hun geloof (meer dan wij deden op die leeftijd), ze willen daadwerkelijk Christus leren dienen en hebben hoge idealen. Nog eens, dat stemt tot blijdschap. Gods Geest heeft de schrijvers van dit boekje gebruikt om hen ijverig voor de zaak des Heren te maken. Maar deze zelfde jonge mensen spreken soms laatlunkend over de kerk, waarin ze zijn groot gebracht. Ze missen die liefde voor Christus' kerk, die kritiek rechtvaardigt. Er zijn er die hun belijdenis uitstellen vanwege hun kritiek op de kerk. Er zijn anderen, die zeggen: Ik houd mijn bijdrage in, want de kerk besteedt al het geld, dat zij heeft voor zichzelf en niet voor de wereld. Er zouden andere voorbeelden te noemen zijn. Ik zie dit als een resultaat van de "óf . . . óf houding", die ik boven aangaf. En dat is een pijnlijk resultaat. Daarom zou ik wel willen, dat de schrijvers die óf . . . óf houding wijzigden in een en . . . en houding. Als zij daartoe bereid zijn, dan onderschrijf ik de hoofdinhoud van hun kritiek op de kerk ten volle.

Henry Van Andel.
Burnaby, B.C.



FROM THE BOOKSHELF

GENESIS,

by Donald Grey Barnhouse.
Zondervan Publishing House,
Grand Rapids, Mich.

This is a devotional exposition. In other words a book that will help you to make your bible reading meaningful.

There are some interesting thoughts here and there. For instance on page 31, commenting on Gen. 4:4, the author translates: "Able brought the firstlings and the fatter ones too." And he adds: "He did not pick a scrawny, ill-favored beast, but brought first born lambs and the finest. Nothing is too good for God, and He has a way of giving back double for anything we give Him. To give up the undesirable, the unwanted, or the superfluous is not to surrender. There must be true sacrifice."

However his explanation becomes fanciful and doubtful when he goes on: "The highway to the cross was now firmly established. Here the first lamb is seen, one lamb for one man. Later at the Passover, there will be one lamb for one household. Then on the day of atonement there will be one sacrifice for one nation. Finally it is Christ who takes away the sin of the world."

There are other examples of strange interpretations. I always thought that Gen. 1:2 referred to God's creation still waiting to be formed by the Potter. But according to Barnhouse it means something different: "When Lucifer was an unsinning cherub, the earth was perfect. When he fell it became a wreck and ruin." Even before men fell therefore.

And darkness upon the face of the deep refers to the "garment of death . . . God shrouded the world with the mantle of darkness."

Or on page 19, he says: "It is more than probable that they (Adam and Eve) were clothed in light before the fall." I don't know what he bases this on.

Or again on page 53, he resorts to allegorizing: "There was only one door to the Ark just as there is only one way to God. Inside the believer is safe from all floods of judgment. The fact that there were three decks speaks of the fact that there is room for all to come."

It is too bad that things like this mark the book throughout.

Jack Quartel.

★

PERSPECTIVE — devotional thoughts for men by Richard Halverson.

Publisher: Zondervan, Grand Rapids, Michigan. Paperback \$0.95, 120 pp.

The author of this collection meditations is Dr. Halverson, presently serving the historic Fourth Presbyterian Church of Washington, D.C., and Associate Executive Director of International Christian Leadership, Inc.

The meditations are well written, arise out of a context of modern American life, and are permeated with striking thoughts. Writing about people "who refuse to be bothered", he says, "they don't think, but merely rearrange their prejudices!"

We do not understand why so many sentences had to be printed in capitals. Such thoughts call too much attention to themselves at the expense of the remainder of the usually worthwhile article. Why the book carries as subtitle "devotional thoughts for men" is not clear; it is a fine book, worth its money, and very good reading for both men and women.

A. Velthoen.

PREACH THE WORD

Sermons on the Heidelberg Catechism by ministers of the Canadian Reformed Churches, The American Reformed Church and the Free Reformed Churches of Australia.

For some time now I have had on my desk this pile of 52 sermons on the catechism. Some I have read, others I have scanned over, and for the rest I have waited for courage to take a closer look at them all. This courage has not come to this day. Therefore, I confess, that my review is based on spot checks here and there.

Doctrinally these sermons appear to be almost beyond criticism. I am a bit puzzled though why this series was sent to our paper for review. These sermons are obviously written for just one kind of people, those who are followers of the so-called liberation of 1944, or as we know them more popularly, the art. 31 churches. As I looked at the sermon of L.D. 26 for instance, I noticed, that the author could not resist the temptation to preach and glorify the liberation of 1944. And then he launches an attack against what seems to me a straw man. Are there really preachers who teach that when you are baptized you are alright, or that when you are not alright your baptism must have been valueless? Not many that I know of. Some people are like a record player, playing a faulty record. The needle is stuck and they are unable to get beyond a certain point. Don't people get sick of forever hearing the same thing?

Further I was disappointed on several scores. I have not been able to discover a sermon of which you could say that it was profound, or ever impressive. I have always loved to read the sermons of Prof. B. Holwerda on the catechism. He offered something. I cannot, to my regret, say the same thing about this series. They

just don't turn me on. Some of them are a mere conglomeration of facts people should have learned long ago in catechism class. They are simple lectures, but not proclamation of the Word.

What struck me especially is that these sermons are not timely. We preach to people who wrestle with many personal problems. You would hardly think so when you read these sermons. We preach to people who live, who stand with both their feet in the world of today. A world loaded down with problems. A world into which they were sent. A world where they have a calling. A world that God wants redeemed. A world that must learn to seek the solution of its many problems in Jesus Christ. You would never think so when you read these sermons. The world is referred to as having some strange notion of this or that, with which the church should not be contaminated and that is all. Doesn't Scripture, of which the catechism is a summary, have anything to say about and to the world? In these sermons you find a church that is rather isolated from the world into which she was so clearly sent. A church rather unconcerned about the world, for which Jesus had so much concern. A church isolated even from real life.

In connection with this, these sermons seem to lack in pastoral warmth. I love to read Scripture. I love to read the speeches of Jesus. They are full of concern, of warmth, of love. Sometimes anger flares, but that is when Father is infuriated because His children put so many obstacles in the way of His redemption. In comparison, these sermons are bone dry.

Sometimes you feel like shouting: "Man, haven't you seen it? Haven't you ever been on top of the mountain? Hasn't it gone through you? Aren't you excited?"

How anyone can lecture so dryly, calmly, soberly, almost coldly about that beautiful summary of the gospel, Lord's Day 1, is beyond me. I always hear in it the echo of Isaiah 40:1: "Comfort, comfort my people, says your God." That is full of compassion. Any prophet who does not attempt to echo that compassion is a poor one indeed.

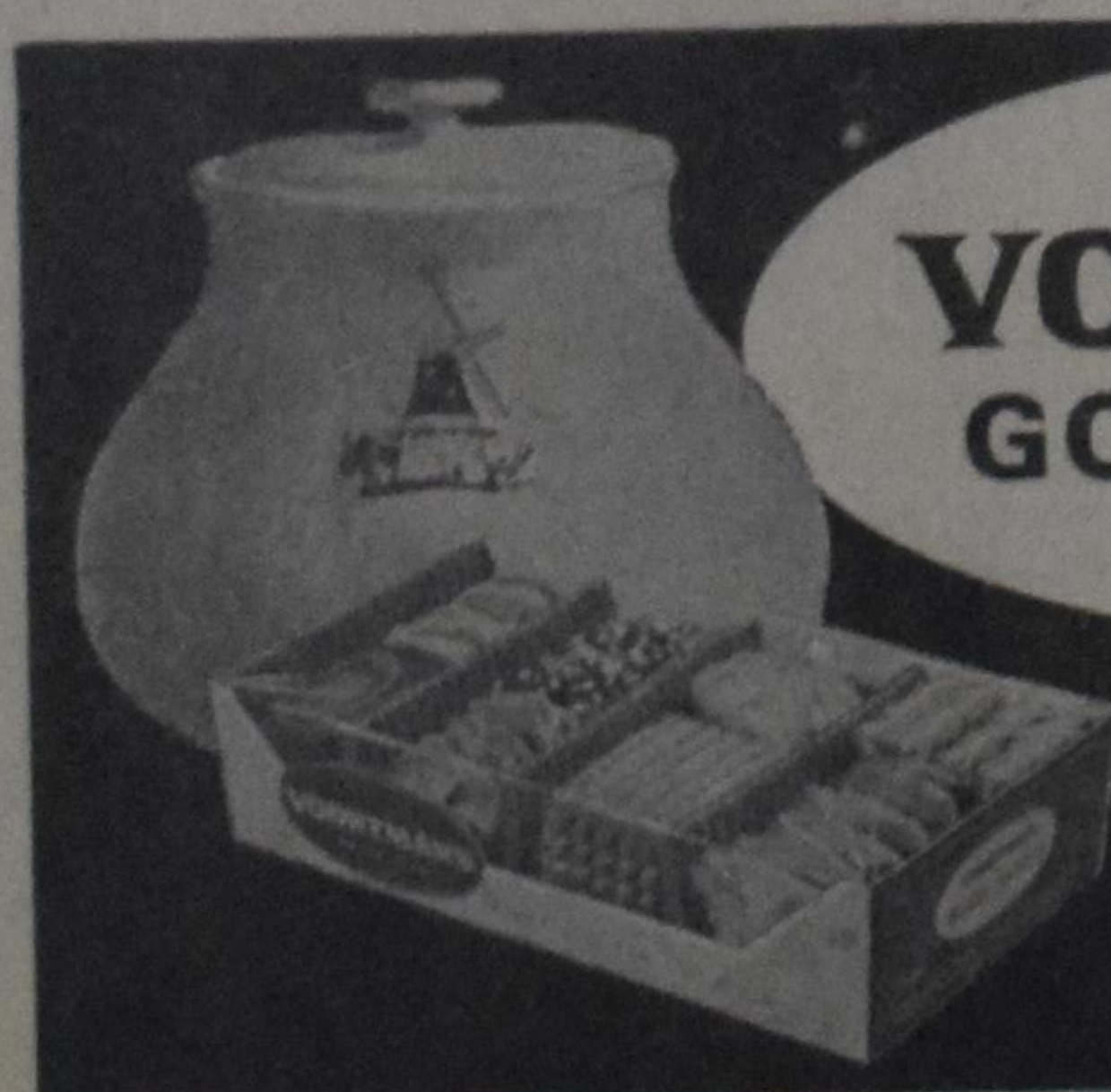
I think that the church, and the world are in need of something far more than is offered here.

Jack Quartel.

ANGELS IN THE AISLE

Thronging past the balcony,
Small and tall, seraphic faces,
Straining like a symphony,
In the most amazing places.
Swelling on the hymnal book,
Seethe with holy animation,
Tumble organ notes and look,
Romp through the congregation
Clamber organ pipes and pray,
Laughingly in deep devotion,
All sincerity they play,
Lovingly with joy emotion.
Soaring in their ecstasy,
Leaping past and swaying lithely,
Tripping in their gaiety,
Turning Bible pages blithely.
Round the cross and to the throne,
Clapping hands and hearts united,
Beat as one and not alone,
With a common Love incited.
Benediction — soft now bend,
Hearts and heads in expectation,
Peace and goodwill now descend,
Showering in consecration.
Spreading now their wings they stand,
Glowing with that touch of blessing,
Take your neighbour by his hand,
Feeling common Love caressing.
Caroling they help you laud,
Laugh with laughter, smile for smile,
Love your neighbour, Love your God,
Watch for angels in your aisle.

Christine Farenhorst-Praamsma



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Accumulating disgust
adds to a mental disturbance
in the mind
as plastic people try
to act sophisticated
in their unreal being

— Jack Stekelburg

THE STARS

the
stars shine
like a thousand
little bulbs placed
in each socket by
God their maker sending
soft silver light shining
through the deep darkness
like little arrows of fire coming
to our earth . . . our dark earth

— Beatrix De Jager, 15.

WHITE

What is White?
Paper's white,
Lily white,
Cloud white.

When is White?
Snow white
When winter comes
Or the fairy tale
if you please.

Where is White?
On the bride,
Lacy white
On her day.

Why is White?
Holy white
Purely white
Crisp and clean.

What is White?
A symbol of beauty,
Purity, happiness, joy,
A wonderful color.

— Laura Schoolland, Gr. 8.

"HAIKU POETRY"

Trudeau and Mamma
They are very different —
I hope so anyway.

Love is most like love
Peace is most like loving peace
Men wish they had some.

— John Vander Woerd.

Pacing the floor round
Restless, weary, then relief
And out come cigars

— Liz Bouma.

Stepping softly through rain
I knew little about pain
Till I saw your cane.

— Mary Regnerus.

Beethoven and Mozart,
They really knew their art.
So did Hitler.

— Albert Aasman 11A.

The song I hear sings
Of things I have not dreamt of
La, la, oh, oh, yea!!!

— Mary Regnerus.

The grass is blowing
Birds sing sweetly in the trees
And love has touched me.

"Try to write" says he,
"A Haiku poem"
I wish I could scream:
cuz I can't!

Sometimes I love my dad
Sometimes I think he's mad
And Sometimes he is!

— Laurie Vander Kruk.

went to the store
To purchase a jug of milk
The milk was sour.

— Bernard Vander Zwaag.

The hay mow is filled
with a stack of crisp yellow
bales of wheat straw.

The discarded pop
tin contained a bouquet of
dainty fresh daisies.

Majestic granite
rocks — in time to erode to
tiny bits of dust.

Row on row they stand,
erect and sombre in the
May shower. — Tombstones.

— Christina DeBoer, 18.

WYW FORUM

(excerpts from letters)

Dear Sir:

I wrote, "I am still looking for
good Christian poetry", and it so
happened that the page for Young
writers had the loveliest Christian
poetry right afterwards. Thank
you very much.

— H.S.

Dear WYW editor:

I'm a cook in a restaurant which
has been given the gold star by
the Department of Health. That
means we serve excellent food.
Good food gets a blue star, and
poor food gets a red star. I saw
that the WYW page uses stars to
indicate the quality of poetry —
not colored stars, but stars of
different sizes. Which department
issues these stars?

— B.S.



— Quality of writing and size of
stars are unrelated. Stars are not
given by this department's editor
as symbols of excellent, good, or
poor poetic health. The stars are
ornaments inserted by the type-
setter. I'm glad you noticed that
a page make-up is like the way
the food is dished up. — ed.

Dear Mr. Barendregt,

My poem which you gratefully
declined came in good hands with
the local editor of our town paper.
He put it on the church page.
I was glad he believed it would
be a blessing to the several thou-
sand who subscribe to The In-
dependent. Grimsby region has a
population of 14,500. I don't mean
to show off.

I learned much from the struc-
tural and composure criticisms you
made of my poem. Believe me, I
was grateful for that illumination.
Your closing remark my wife and
I both mutually found rather
slightly uncharitable, almost smel-
ling of disdain and sneering con-
tempt. Your final comment on my
poem was: "There is really nothing
new in it." What else is new,
one may ask? I do not wish to
give the impression I am defend-
ing my poem. But a lot of the
eternal truths we hear from Sun-
day to Sunday in church, for in-
stance, are not new at all. Many
of the items that have appeared in
the past on your page in Cal-
vinist-Contact also had nothing
new, or fresh in them. I was made
to feel like a target. Some of the
poems and essays were purely
secular, and almost silly. May we
all write and react in love, and
to God's Glory!

Your friend in Christ,
Peter Tensen.

Dear Sir:

I mailed these poems to you
because you sometimes print stu-
dent poetry. And it so happens
that I am encouraging my students
to think more of their own writing
and to mail it to publishers of
books and magazines.

I believe that the students will
find some satisfaction in seeing
their work in print, that they at
the same time become more aware
of their own capacity to write well,
and that they will also become
more interested in the wide field
of writing, and specifically in one
area, journalism.

If you should choose to print
any of these poems the students
and myself will be most grateful.

Respectfully yours,
Harry A. DeVries.

poetry

essays

short

stories

drama

non fiction

Editor:

COR W. BARENDRECHT

Art work:

Prof. C. S. Overvoorde
Calvin College

PREPARING THE MANUSCRIPT

Type (if possible) or write
legibly, on 8½ x 11 inch
paper. Double space (except
poetry); use only 1 side of
numbered pages. Enclose a
cover sheet, stating: Name,
address, Title of work, school
level or profession, and age.

Send all works to:

W.Y.W.,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids, Mich. 49501.

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Dutch Immigrant Society
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Grand Rapids, Mich. 49506

From the Bookshelf

DIMENSIONS OF CHRISTIAN WRITING

By A. Donald Bell and
John C. Merrill.

Published by Zondervan
Publishing House, Grand
Rapids, Mich., 1970, 96 pp.
Price \$1.95, paper cover.

"Although we represent two
orientations — one church-related
and one secular — we believe that
the ideas we bring to these pages
can live harmoniously together. In
fact, we consider it advantageous
that one of us teaches in a theo-
logical seminary and the other in
a school of journalism at a State
University."

These words from the Preface
are from Dr. A. Donald Bell, Pro-
fessor of Psychology and Human
Relations at Southwestern Theo-
logical Seminary, Forth Worth,
Texas; and from Dr. John C.
Merrill (Ph.D. in mass communica-
tions) who has taught journalism
at the School of Journalism, the
University of Missouri, Columbia,
Mo., since 1964.

This little book is unique in its
interdisciplinary approach toward
a theoretical approach of writing
by churchmen. The authors are
concerned with the presentation of
God's words by inspired writers
"who become divine instruments
of divine revelation," says Dr.
Bell. By means of quotations from
Scripture and by an interpretation
in support of the monologue, the
author illustrates his position that
the good news is to be preached
and published, and that writing
is optional for the person who
knows it.

The theologian-specialist is bet-
ter able to judge than I am on
whether or not sufficient care as
to the original intent and meaning
of the quoted Scripture passages
has been exercised. I would prefer
to withhold judgment on this mat-
ter, though I found the interpreta-
tions by the author catchy and
germaine to the monologue. I
would be interested to see an ar-
ticle by a theologian on this chap-
ter.

The first chapter deals, among
other things, with the way the
verbalizing, and the ministry of
Christian looks at life, the art of
religious journalism. Chapters 2
me that this is the area in which
through 4 deal with the philosophy

and psychology behind the writer
of non-fiction religious articles,
and include themes such as em-
pathy, faith and work, (the di-
mension of self), and the concern
for meaning (semantics). The bal-
ance or content of the message
closes that part of the dialogue.

Perhaps the most helpful chap-
ter to writers who have been in
the business of communicating
through various media with the
adjective Christian, is the chap-
ter which relates to style. Since
in his style the individual writer
expresses most vividly the way in
which he uniquely deals with the
experience of content, it seems to
the author of this chapter that
Christianity is best transparent
when the writer's style is trans-
parent. One of the major points
throughout the book is: be your-
self. I would like to underline that,
(and, of course, practice that as
a writer).

"It is not good for a writer to
try to be consciously religious in
his writing. If he is religious, and
the religious writer certainly
should be, the spiritual overtones
of his writing will take care of
themselves," says Dr. Merrill in
conclusion (p. 90).

One flaw in the book, I think,
is the fact that the authors advise
writers not to be concerned about
the effect of their writing, but
primarily about content, style, and
concern for others — which is
good — but apparently are overly
concerned themselves about the
image which the little book itself
communicates by stating repeated-
ly that this is to be an "inspi-
rational" book on writing.

In effect, I think, the authors
have succeeded in showing some
of the connections between writing
and the attitude of the Christian
who is doing the writing. It would
not be difficult to find points of
disagreement and to capitalize on
these, but I think one would ben-
efit more from this book by listen-
ing to what the authors have to
say, and use the positive approach
to his advantage.

Many of the suggestions made
appear to be valid in the area of
preaching as much as they are in
writing for publication. I am re-
ferring to the part of the book
in which Dr. Bell gets into the
psychology of writing. It seems to
me that this is the area in which
he writes at his best.

One could object that the little
book says nothing about a Chris-
tian press, but if one considers
that there is, to my knowledge,
no Christian publication on the
entire continent that functions as
such, the objection has overruled
itself by practice.

In my opinion all who write for
this particular means of communi-
cation, ought to take a good hard
look at this little book; whether
they have been writing for many
years or are struggling to over-
come the pitfalls of beginning
writing. It would benefit this week-
ly if ministers, evangelists, youth
ministers, and kingdom workers,
would see the challenge of the
printed word as well as the special
demands which writing for living
people suggest.

Cor W. Barendrecht.



A CHILLY SWIM every week is just part of
Toronto Harbor Policeman's job. Here Brian Ken-
nedy gets a helping hand from his partner David
Bryan. Along with another two-man team, the

scuba divers keep in practice so that they can
search for drowning victims, sunken cars or
planes, even when they have to break the ice.

How to make our family and school devotions more meaningful

by REV. R. KOOPS

Rev. R. Koops of Iron Springs, Alta. gave this speech at a Home and School meeting of the Lethbridge Christian School some weeks ago on the subject "How to make our family and school devotions more meaningful."

Considering myself no authority on the subject in any way, I took comfort in the fact that the title for the speech suggests that the devotions are meaningful already; the question is only how to make them more meaningful.

The dictionary, among other things, says that devotion, a word usually used in the plural, is an act of prayer or supplication; it's a religious exercise or practice other than the regular corporate worship of a congregation. The word devote means to vow; to dedicate by a solemn act.

When I asked the young people in catechism what they understood by devotions, the common response was, Bible reading and prayer at home or at school.

A few comments about the Bible

The Bible is not just any book. The Bible is history and poetry e.g., but it is always more than that and never just that. It is God's written revelation of Himself to us. The Bible, God's Word

declares His acts to us. The Bible includes people's response to those deeds of God.

Martin Luther has said that John 3:16 is the Bible in a nutshell. Others, such as Prof. Dooyeweerd, have said that the basic message of the Scriptures is Creation, Fall, Redemption.

Our Lord Jesus Himself says that the Scriptures speak of Him. On the way to Emmaus Jesus said, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24:25-27; R.S.V.)

When the Ethiopian eunuch read from Isaiah chapter 53, as Philip joined him we read in Acts 8:34, 35 (R.S.V.), "And the eunuch said to Philip, 'About whom, I pray, does the prophet say this, about himself or about some one else?' Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus."

So the people in the Bible are never people that we can just put on par with us; there is something unique about them in that they are part and parcel of God's revelation to us. As such the stories your find in the Bible have a finality about them. There is a once-for-allness about them. Those particular stories as such will not repeat themselves again. That the Lord God will always take care of His people is something we believe and confess and derive comfort from. To say that He will have the ravens bring us food the way they did Elijah or that the lions' mouths will always stay closed the way they did when Daniel was let into the pit or that the Lord will raise all believers from death a few days after they die as He raised Lazarus, does not do justice to the scriptures and is not the comfort according to the confession of God's people as it comes to expression in Lord's Day one of the Heidelberg Catechism. Especially the last example shows the untenability of such interpretation.

What is prayer?

Prayer we have learned is the chief part of thankfulness. In our prayers we express our utter dependence on God. In prayer we acknowledge God as the Great Giver of all good gifts. Prayer is talking with God, with our heavenly Father and that calls for real honesty. One of the first laws of prayer, according to Martin Luther, is that you cannot lie to God.

Family devotions — present practices

In many homes we have our devotions at meal time. We pray before and after meals as well as read the Bible after the meal. This can be a real blessing to the entire family, especially when father also presents the needs and joys of the family, as well as of individual members of the family, to the Lord in prayer. If a member of the family is sick, or goes away for the day, or goes off to school away from home, then that family member, whether he or she is six or twenty, can be mentioned by name. It is that kind of a blessing that I personally look back to with respect to the home in which I grew up. Also when there are sick friends or others in the congregation, these also should be brought before the Lord in our family devotions.

Some families have silent prayer at mealtime. The Lord hears silent prayers too. He even hears the silent inward sigh. Yet silent prayer is not to be recommended. We are not a group of individuals in a family. And the head of the family has to understand his responsibility also here.

There are also fathers who do lead in prayer aloud, but who mumble in such a way that no one

is able to understand them, and we expect the children to be quiet during such mumbling. I am not saying the Lord does not understand and hear such prayers; I am saying that the rest of the family does not. When we pray out loud in the family everyone should be able to hear us.

Is it wise you may ask, to pray and read the Bible at set times, at mealtimes? Can you regulate prayer with the clock? Does it not become routine? We will say something about that in a moment. It is remarkable though as I read somewhere that people are afraid of prayer becoming a mere custom, but they are not afraid of not praying becoming a custom, habit and/or routine. But you cannot regulate or force prayer, can you? It must be spontaneous like love. But the Lord does command us to pray as He also commands husbands to love their wives.

We should have regularity in our family altar. Try hard to at least once a day have the whole family together at mealtime and for mealtime devotions. I know the problems with different shifts at work, etc., but we as parents have a real family responsibility. I like to quote in this connection from a book entitled Building the Family Altar, by Rev. T. C. Van Kooten (Baker Book House, Grand Rapids, 1969), p. 77. Says he:

"There must be a willingness to take the necessary time for an interesting and instructive gathering at the family altar. There is nothing more sure to destroy the family altar than a hurried snack from the Word that is swallowed whole (if it is swallowed at all), and an abbreviated prayer shot off in the general direction of heaven, a prayer that has not even gotten off the ground by the time some of the members of the family have reached the corner drug store or the bowling alley. It is not a matter of spending long hours at the altar. It is a matter of a few minutes, regularly, unhurriedly, and intelligently devoted to worshipping God."

"As for me and my house, we will serve the Lord," Joshua said. Though that service must come out everywhere we are now talking about devotions. Devotions should be a very natural thing. That calls, perhaps more so today than before, for variety and participation. Let the children take turns in reading and praying out loud. Maybe every now and then we should allow for anyone to pray for something he or she feels the need of praying for. But have participation and start that when the children are young. And when father or mother prays at the table — and maybe the children can teach us something if they too pray occasionally — they have to be concrete. Too many of our prayers are too general and vague. Consequently we are faced with the problem that all to often our prayers are all the same. And Jesus Himself warns against vain repetitions. Concerning this Van Kooten says that:

"Family prayers have often become a ritual of vain repetitions. It is something like piling up several blocks to make a tower. The blocks may not always be stacked in the same order, but the same blocks are always used. In many sets of these blocks there is one that tells God what time it is — morning hour, noon hour, or evening hour. As if God has to be informed three times a day what time it is! Both God and man finally get bored with the game. At least God does. Jesus warned against the use of 'vain repetitions' in prayer. Jesus added that God is not inclined to hear such prayers (Matt. 6:7, 8). Those who are supposed to participate in such praying also get bored. Living fellowship with God is choked off by such a dead routine.

Prayers become alive when

they are specific and definite. Generalizations are abstract; they do not speak of anything real. For example, if thanking in prayer never goes beyond a general expression of gratitude to God, the danger is that the expression becomes an empty vessel. God would ask — thankful for what? Be specific in your expressions of gratitude. Thank God for the beautiful day, mother's recovery after being sick, Bobby's outing, the good food on the table, the comfortable home you live in, the blessing of freedom." pp. 137-138.

He then suggests a variety of ways in which we can bring variety into the prayers at the family altar, by having a prayer list, participation, recalling events of the day, etc.

I would also like to suggest that the daily news, as well as our church bulletins can be suggestive aids in what we ought to pray for. Furthermore, our prayers before the meal need only be short. I recall from one of my former pastors, Rev. J. Hoogland, the following in this connection. A minister has dinner with one of the families of his church. The father who never leads in prayer, asks the pastor to pray. He prays the following, "Lord, bless this food for Jesus' sake, Amen." Get the point?

Van Kooten suggests that the prayer before the meal, if you pray both before and after, be short. You are praying for a blessing on the food, are you not? I like to add here that personally I am not so worried about some of our prayers being somewhat the same. The relationship between God and His people is a love relationship. Now I am sure that marriage partners use the same language quite often in telling each other that they love each other. Is that a problem? I do not think so. We do not always have to pray after a meal either. How about closing mealtime with a song? That's okay, too. We must not be so attached to our traditions that we make them sacred and do not dare to change them.

The same holds for our Bible reading practices. Especially with small children, do not read long parts at a time from the Bible, or a whole chapter if the chapter is long. Maybe with small children you can tell a Bible story rather than read it. There is also the children's Bible story book, of course. We can also have varied programs of Bible reading in connection with the church calendar year, but always keeping in mind the unity of the Scriptures. And remember parents, certain patterns you set will always stay with the children. The congregation of Iron Springs may or may not know that during the New Year's Eve service I always read from Psalm 90. That is a practice I learned at home. On New Year's Eve father always read Psalm 90, which not only declares the brevity of life but also the faithfulness of God to all generations. On Sunday the same Scripture passage that was read in church was read at the table. I found this an aid in putting the sermon before you once more.

I am opposed to getting rid of our family devotions by calling it an outmoded tradition, although due to circumstances in some families, family devotions may have to be at a different time than meal time.

School devotions

Some of the things that I have said regarding family devotions apply — though granted in a different context — to the school as well.

I want to start with putting before you a dilemma, which I hope is a false one from which we do not have to choose.

What is better, a Christian school in which all of life, all the subjects are taught in the light of God's revelation, and no devotions, or a supposedly Christian school in which the devotions are supposed to make the school christian, but the subjects are taught from a secular point of view? My point is this, only the devotions as such do not make the school christian.

As a parent I would not at all be prepared to pay \$600 or so a year

(Continued on page 12)

Education Workshop Planned

Toronto Section O.A.C.S. has organized an Education workshop for teachers, schoolboard and education committee members and other interested persons on Feb. 6, 1971 at the Willowdale Christian School, 60 Hilda Ave., Willowdale starting 9.30 a.m.

Dr. A. DeGraaff, O.A.C.S. education committee member and professor of education at the Institute for Christian Studies will introduce and discuss some of the curriculum material produced by Chr. teachers during the summer of 1970.

There will be a discussion on Christian approach to social studies and history. Basic objectives

of social studies and history programs and how these goals can be achieved concretely.

The program includes an evaluation of three different Bible programs. Evaluation and discussion of the old and new NUCS and the I.C.S. Bible studies programs.

Lunch will be provided at a nominal charge. For further information contact Mr. G. Vander-Glas, 89 Connaught Ave., Willowdale, Ont. Phone 222-7834.

You cannot lay down any pattern for God. There are many different ways of bringing people into His kingdom, even some ways that I specially dislike! I have therefore learned to be cautious in my judgment.

— C. S. Lewis.

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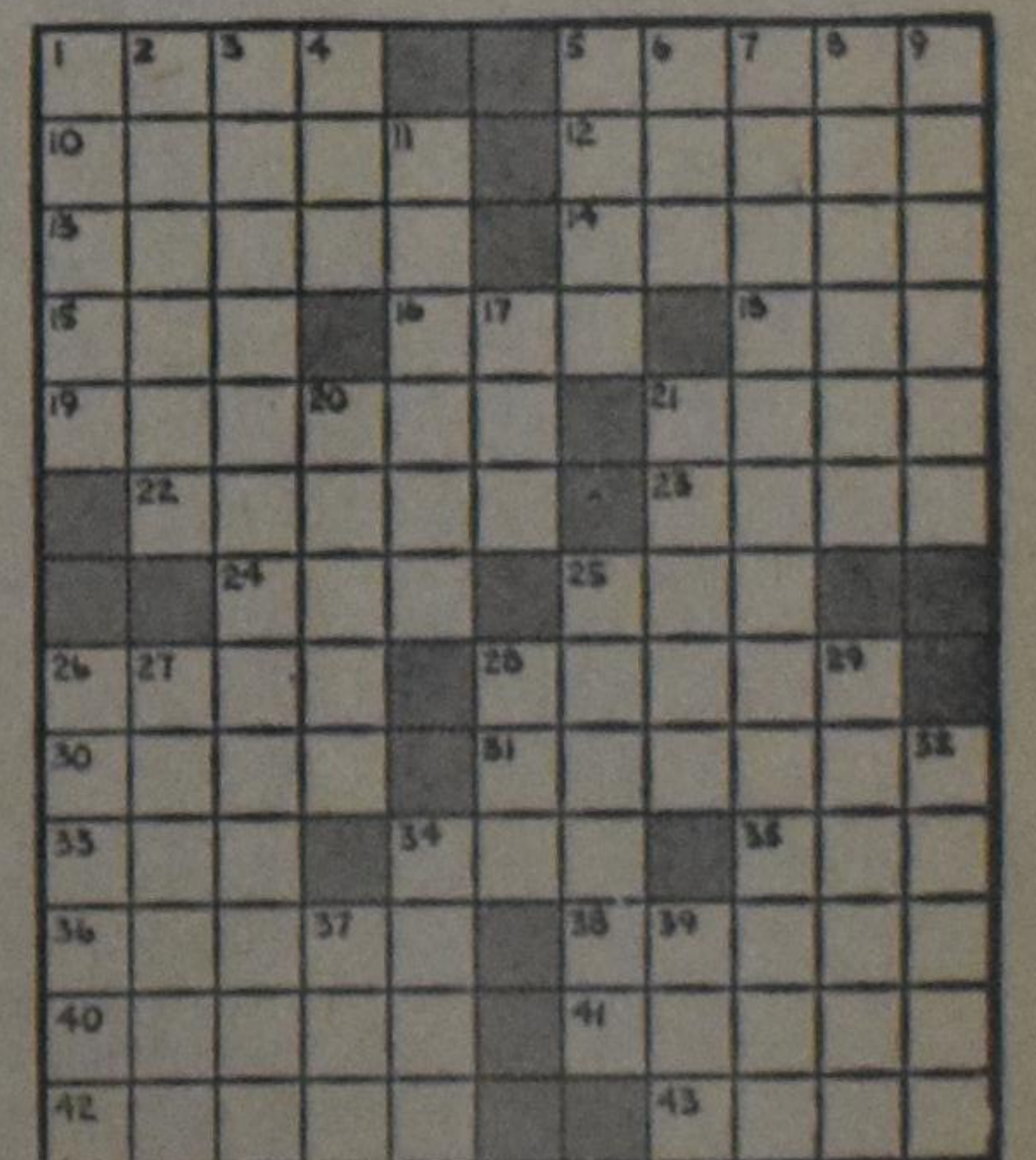
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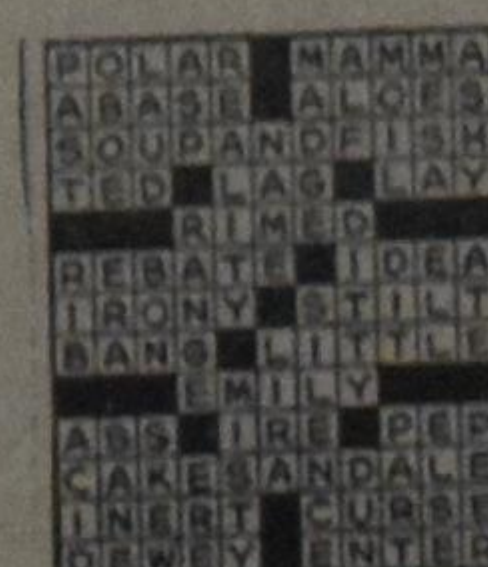
CROSSWORD PUZZLE

ACROSS
1. Extorted money from
5. Outmoded
10. Amusement park features
12. Pallid
13. Entertain
14. Kind of story
15. "Get 'em, Fido!"
16. Cistern
18. Prefix for thrice
19. Gazed
21. — die (indefinitely)
22. Abundance
23. Body joint
24. Nigerian city
25. Small portion
26. Take on cargo
28. Shaping machine
30. Therefore
31. Still to be dispatched
33. Small change, in France
34. Tyke
35. "God," to the Italians
36. Kind of leather
38. Nautical "stop"
40. German city
41. Miss Oberon
42. Adjust anew

43. — out (supplemented)
DOWN
1. Gall
2. Boundaries
3. Wise conjecture: colloq. (2 wds.)
4. —
Moines, Iowa
5. Beyond
6. Rowan tree
7. Wild tree (4 wds.)
8. Tranquil
9. Dinner course
11. Stringent
17. Fruit-flavored drink
20. Western show
21. Satirical sketches
25. Small domestic fowl
26. Inferior
27. Excite
28. Nilotic tribesman
29. Iso-late
32. Carried
34. "Roughing it" item
37. Scottish river
39. Neck-line shape



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to previous
Crossword Puzzle



Ruth Vander Meulen, Class of '55. Nurse. Assignment: Nigeria. People at home worry about the common cold. Over here it's leprosy, malaria, rabies, gonorrhea, hepatitis. Ruth goes out into the bush to treat diseases and set up children's clinics. And while she's busy with the medicinal water she tells of the power of the Living Water. Because Ruth is trained for this, too . . . and she's in action . . . for Christ's sake!

for Christ's sake!
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Box 312, Station B,
Hamilton, Ont.

With thanks to the Lord we are happy to announce the birth of our son and brother

ROBERT WAYNE
on December 15, 1970.

John and Irene De Jong.
Ricky.
Michael.
David.

892 Teal Dr.,
Burlington, Ont.

Thankful to God, we are happy to announce the safe arrival of our son

IAN JACOB
born January 9, 1971.

A brother for Sylvia Gale.
Jake and Liz VanderSchee
(nee Teitsma).

Bickle Drive,
R.R. # 1, Oshawa, Ont.

With thanks to the Lord, the Giver of Life, we announce the birth of our first child, a son
SEAN STUART SPOELSTRA
7 lbs. 9½ ozs.

Stuart and Heidi Spoelstra
(née Procée)
14th January, 1971.

"Terra Chimo", Box 24,
Camden East, Ontario.

First grandchild for Mr. & Mrs. Clarence Procée, Burlington, Ont.
Eighth grandchild for Mr. & Mrs. Peter Spoelstra, Stoney Creek, Ont.

Thankfully we announce the birth of our daughter

KAREN RUTH
on January 14, 1971.

A sister for Judy, Jamie & Evelynne.

Mr. & Mrs. E. Kobes.
R.R. # 2,
Ilderton, Ont.

We thank our Heavenly Father for the safe arrival of

HEIDI RACHELLE
born January 15, 1971.

A sister for Sonja Michelle.
Rev. & Mrs. J. Kerssies.
230 Broad St. W.,
Dunnville, Ont.

With thanks to God we joyfully announce the birth of our first child, a daughter

TANYA DIANE
Born: January 16, 1971.

Gary and Mary Maas
(nee Hollander).
38 Dixington Cres. # 707,
Weston, Ont.

With gratitude to God, and joy in our hearts, we are pleased to announce the arrival of our son:

LAWRENCE OTTO
Born: January 16, 1971.

A brother for Arnold & Michael.
Otte & Tina Kiers
(nee Elgersma).

R.R. 1,
Vineland, Ontario.

We are pleased to announce the 40th wedding anniversary of our parents

Mr. & Mrs.
S. VAN DER VINNE

We gratefully acknowledge God's guiding hand throughout father and mother's wonderful marriage.

Jack and Dixie van der Vinne,
Kavanagh, Alta.

Ab and Marie Harskamp,
North Vancouver, B.C.

Cornel and Diet de Windt,
Thorhill, Alta.

Hans and Kina Kuyper,
Delft, Holland.

Cor and Freda van der Vinne,
Kavanagh, Alta.

Jake and Millie van der Vinne,
Calgary, Alta.

and sixteen grandchildren.
Kavanagh, Alta.
February 2nd, 1971.

On January 22, 1971, the Lord willing, we hope to celebrate with our parents, grand- and great-grandparents Mr. and Mrs.

GEURT SCHOEMAN
and
HENDRIKA SCHOEMAN,
nee SLOK
their golden wedding anniversary.
"I am not worthy of the least of all the mercies and of all the truth, which Thou hast shewed unto thy servant; for with my staff I passed over this Jordan and now I am become two bands."
(Gen. 32 vs. 10)

Their grateful children:
Mr. and Mrs. Jan Schoeman,
Jerseyville.

Mr. and Mrs. Henk Schoeman,
Lynden.

Mr. and Mrs. Geurt Schoeman,
Veenendaal, Holland.

Mr. and Mrs. Ab Schoeman,
Veenendaal, Holland.

Mr. and Mrs. Symen Schoeman,
Jerseyville.

Mr. and Mrs. Jacob Schoeman,
Ancaster.

Mr. and Mrs. Kees Slok,
Mount Hope.

Mr. and Mrs. Jan Meijard,
Stoney Creek.

Mr. and Mrs. Chris Schoeman,
Mount Hope.

Mr. and Mrs. Rijk Schoeman,
Ancaster.

Mr. and Mrs. Wynand Schoeman,
Burlington.

Mr. and Mrs. Wim Schoeman,
Whitehorse.

Mr. and Mrs. Marius Schoeman,
Lynden.

Open house will be held at Spring Valley Community Centre in Ancaster, where all relatives and friends will be received from 7.30.

Delft 1926 — Fruitland 1971

"Praise God for He is good."

On Friday, February 5th, the Lord willing, we hope to celebrate with our parents and grandparents

WILLEM KNEGT
and
MAARTJE KNEGT—
VAN DER LUGT

their 45th wedding anniversary.

We will have open house in the Winona Plaza Banquet Hall after 7.30 p.m. Friday night, Feb. 5, 1971.

Mount Hope:
Rie & Flip Deys.

Winona:
Bram & Jet Knekt.

Fruitland:
Koos Knekt.

Delft, Holland:
Co & Wim van Willigen.

Waldimar:
Jo & Teun Roorda.

Wellandport:
Map & Bill Colyn.

Orillia:
Willy & Bill Vander Heyden.

Grimbsy:
Hans & Henny Knekt.
and grandchildren.

On Friday, February 5, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

MARINUS FAASSE
and
TINA FAASSE—ZAAL

their 35th wedding anniversary.

Sarnia, Ont.:
Abra & Wim Mastenbroek.

Riek Faasse &
Harm Veldman.

John & Ada Faasse &
Markie.

Mark & Carol Faasse.

1087 London Rd.,
Sarnia, Ont.

On January 30, 1971, the Lord willing, we hope to celebrate with our parents

MAARTIN SYTSMA
and
JELTJE SYTSMA, nee SWART

their 25th wedding anniversary.

We thank the Lord that he has kept them all these years, and pray that the Lord may bless them for each other and for us. That they may enjoy many more years together in God's care.

Their grateful children:

Willowdale, Ont.:
Ria & John Viersen.

King City, Ont.:
Sydney & Jake Sytsma.

Newmarket, Ont.:
Thea & Clarence Smit.

Tine & Lloyd Dekkema.

Coasarea, Ont.:
Anne & Eddy Van Hamburg.

Oshawa, Ont.:
Suzanne & Ray Treguna.

Willowdale, Ont.:
Emily & Ken Hay.

Julia & Allen (engaged).
Andrew.
Joanne.

and 17 grandchildren.
Vivian Side,
R.R. 3, Newmarket, Ont.

On January 23, 1971, the Lord willing, we hope to commemorate with our dear parents and grand-parents

DIRK BOTH
and
JANNA BOTH, nee KASUIS

their 35th wedding anniversary.

Their grateful children and grandchildren:

Pete and Eleanor Both,
Douglas Peter,

Southampton.
Hank and Geraldine Both,
Daniel Richard,
Denise Janet Lida,

Smithville.
Dick, Toronto.

"O, give thanks unto the Lord; for He is good; for His mercy endureth forever."

Box 282,
Southampton.

On January 30, 1971 we hope to celebrate with our parents

EISE LODEWYK
and
MINKE LODEWYK—
VAN DER MEER

their 30th wedding anniversary.

May the Lord grant them many more happy years together and with their children:

Bob,
Clarence & Jeralyn,
La Mars, Iowa.

Henry & Brenda,
Jean,
Hamilton, Ont.

Claudia,
Elizabeth,
Bill,
Sidney.

S.S. # 1, Box 6052,
Red Deer, Alberta.

On Monday, January 25, 1971, the Lord willing, we will celebrate with our parents

RALPH & MARTHA
VANDER VAART,
nee BOONSTRA

their 25th wedding anniversary.

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A.A.C.S. DISCOVERY II SERIES

The third meeting of team "C" will be held at 8 p.m. in the following communities (speaker Rev. Morris Greidanus on The Marks of the Institutional Church):

Jan. 26 First Christian Ref. Church, Talbot St. London, Ont.

Jan. 27 Mt. Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, Ont.

How to make our family and school devotions more meaningful

(Continued from page 10)

for my children's devotions at school. I could make that money at home. As a matter of fact, a school does not exist for devotions. A school with only devotions in its curriculum would not be a school. The point is this: Our devotions must be an integral part of the school program, as they must be of homelife. I feel very strong about this. When I went to Calvin College, part of our devotions was to go to chapel three times a week. The first year or so at school, I never thought of skipping chapel. Later I felt that too often chapel was becoming more and more repulsive to me. It did not nor could it do what it was intended to do. To me it was like a religious shot in the arm that had to do the trick for you somehow. As a matter of fact, it did not. I never saw it as an integral part of the whole nor did I experience it that way. However, some courses were taught in such a way that they made me proud of being a Christian; they helped to make me Biblically alive.

A quote from H. E. Ruether in the Christian Perspectives Series 1962, Guardian Publishing Co. Ltd., pg. 165-166, may help to get across what I mean.

The Christian religion is not mysticism. It is not world-flight. Scriptural religion is not a matter of God and something called the 'individual soul'. In the first place, it is not a matter of soul as something separate. Paul writes (Rom. 12:1): 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living, holy and God-pleasing sacrifice; this is your proper Gottesdienst'. In the second place, the Christian religion is not a matter of God and individuals. It is not asceticism; it is not monasticism. It is not individualistic pietism, which attempts to attach an 'inner', 'personal' piety to the 'external' ways of living of the time and situation (typical accommodation or synthesis). There is no such 'inner' or 'personal' thing or place, (in)to which we may withdraw, there to abide in quiet rest, removed from the great wrestling of spirits. In the Scripture, soul or heart is not such a 'place apart'; it is the religious point of concentration of my life, where I face God, hear His Word, and from out of which I am driven, in the totality of

my bodily life-expression, in all kinds of relations and associations with my fellow-men in the world, in a certain direction, to work in the world.

Devotions must be seen as part of that integral covenantal living before the Lord, otherwise there may be a problem with the devotions or the teachers.

I wish to thank the teachers of the Immanuel Christian School of Lethbridge publicly for their co-operation in submitting their practices and comments, criticisms and questions to me.

I now want to say a few things in the light of those comments and intersperse a few concluding suggestions.

In some classes you have a Bible period followed by or preceded by devotions. I would not do that. In those situations do not separate Bible and devotions. The danger is that Bible becomes something abstract and theoretical and devotions become non-Biblical. If you can have devotions in five minutes, do not make it fifteen minutes, because that is the time set for it. Do not just sing because you have to fill your time.

How do you pray with children? Be concrete. If you have had a difficult mathematics assignment do not say, "Lord, we thank you for this mathematics period;" that, at least can sound dishonest. Rather say that you have had a hard time with it, that it is difficult, that you do not care for it but it is needed; ask the Lord to help you with difficult as well as easy assignments. As a teacher leading in prayer you can also pray for the teacher, for you pray as a class.

Do not overdo things. Remember what the Lord said about vain repetitions. A song at the end of the day or a verse from scripture, a prayer in the morning and before lunch should suffice. Prayer before we eat is normal at home, at work, in a restaurant, also at school.

A few teachers expressed concern about routine. Although I can sympathize with that, we do a lot of things out of routine — eating three times a day, e.g.; no one questions that.

You also have staff devotions once a week. Keep it up if you can. Possibly sometimes you could use that period to have one teacher show the rest how he or she tells the Bible story.

You have junior high devotions on Monday mornings. I appreciate the initiative, but I question its necessity. Too much time set aside for devotions, coupled with the

compulsory element in the school situation is not healthy in my opinion. Let no parent be so naive as to judge the Christian school in terms of its devotions. If you do, your standard of judgment with respect to Christian education is way out.

The task of the teacher is foremost to let the light of God's Word have its full impact on the total classroom instruction. Then you can also pray while you work. If you only add a religious flavour here and there, your older students especially will see through that and they will not appreciate it. Scripture is often interpreted in isolation according to one teacher.

A book all of us should read is

Understanding the Scriptures, by A. H. De Graaff and C. G. Seerveld, published by the A.A.C.S., 141 Lyndhurst Avenue, Toronto 4, Ontario.

Make the devotions simple, sincere, genuine. Remember that the Bible itself is meaningful. The meaning is there. We do not have to give meaning to it.

Only when our devotions are seen as a necessary but integral part of life will they be beneficial. I will end with a quote from the book I just referred to, namely its concluding words, p. 92, in connection with a study of Numbers 22-24.

Work and pray, not alone but as a specially consecrated com-

munity in the wide world of God, pray: Our Father . . . your Rule come on earth as it is being done by the angels; establish the work of our believing, weak hands.

The Word of Numbers 22-24 is what gives restfulness to God's people; those who obey are already blessed, protectively covered by the wing of the Lord. That should make any faint-hearted observers here jealous,

wanting to hear Numbers 22-24 too, believing what it says. Then the concluding blessing of Numbers 6:(24-26) is also for your listening ears:

May the Lord God bless you. May the Lord God turn his friendly face toward you, and be gracious to you.

May the Lord God give you his smile of love, and present you with Shalom. Shalom!

Forestry in Canada

by Frederick J. Terrence

(Canadian Scene) — Canada is the world's leading nation in the forest products trade. The country's greatest renewable natural resource is its extensive forests. There are some 614 million acres of productive forest lands, most of it publicly owned and administered by the provincial governments. Only 18 per cent is made up of farm woodlots, forest land owned by individuals and companies, and small areas for which the Federal Government is responsible.

Quebec leads all provinces in productive forest land, with British Columbia second and Ontario third, but British Columbia leads in the amount of marketable timber produced.

There are more than 150 tree species in Canada. Thirty-one are conifers or softwoods, two-thirds of them of commercial value. The spruces are the most important, and account for one-third of Canada's timber volume. Pines come next, and then the true firs, of which the most widely distributed is the balsam fir.

Of all Canadian provinces, British Columbia is noted for its forest production. Its world-wide reputation for timber stems from the coastal form of the Douglas fir, used extensively for lumber, plywood, construction timbers, piling and kraft pulp.

Logging operations in Canada are becoming mechanized as highly sophisticated machines for harvesting and processing are developed. The output of Canada's forests runs over 3½ billion cubic feet of wood annually. The water drive is the cheapest way of transporting logs to the mill, but in some

areas much of the hauling is done by truck.

Forest research programmes are carried out to conserve and improve our forests, with both provincial and federal bodies participating. Research is also active to improve the use of wood, reduce waste and up-grade processing and manufacturing methods.

Canada's forest industries account for almost 25 per cent of all Canadian exports. The country has a newsprint capacity of more than three times that of any other country in the world; Canada supplies some 42 per cent of the world's newsprint needs! It is the world's largest exporter of pulp.

Canadian sawmills vary greatly in size and output — from the great plants of British Columbia (which can cut up to a half million board feet of lumber in a single shift), to small, local mills which process only a small amount daily. In many Ontario and Quebec towns, the local sawmill uses logs secured in its own area, and employs local labour.

Sawmills and planing mills in Canada employ some 50,000 people. Wood industries which include shingle mills, veneer and plywood mills, sash, door and other mill-work plants, wooden box factories and others employ about 42,000 workers. More than 70,000 Canadians work in the pulp and paper industry alone. Paper-using industries, such as asphalt roofing, paper box and bag manufacturers employ another 38,000.

The products of Canada's forests, their processing and eventual use, make forestry one of the country's chief industries, and a most important one in the export field. The pulp and paper industry, for example, is the largest consumer of electric power, and the largest buyer of goods and services in the land. With growing attention to reforestation, cutting methods and general forest culture, forestry appears to be a good industry in which to work out a satisfying and productive career.

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